

THE  
MONTHLY ANTHOLOGY,  
AND  
BOSTON REVIEW.

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# METEOROLOGY for DECEMBER.

Day.	Clock.	Barom.	Therm.	Wind.	Weather.						
1	8	29,7	48			16	8	29,1	36	W	Rain last night,—Fair to-day.
	2	29,7	49				2	29,1	41		
	ss.	29,6	45	W	Hazy. Fair.		ss.	29,2	36		
	10	29,6	41				10	29,3	31		
2	8	29,5	37	W	Fair A.M. P.M. clouds.		8	29,5	21	SW	Fair and clear.
	2	29,5	44			17	2	29,5	25	W	
	ss.	29,6	37	NW	Blustering, some snow. 4 P.M. fair.		ss.	29,6	22		
	10	29,6	32				10	29,8	18		
3	8	29,5	27	W	Fair and clear A.M.—		8	30,1	18	W	Fair. Clear. Windy.
	2	29,5	37			18	2	30,1	24		
	ss.	29,5	33	S	Cloudy P.M. Little snow in the evening.		ss.	30,1	22		
	10	29,4	33				10	30,1	19		
4	8	29,3	36	W	Little snow in the night. Fair day. Some clouds.		8	30,3	16	NW	Fair and clear.
	2	29,8	38			19	2	30,4	19		
	ss.	29,4	34	WSW			ss.	30,4	16		
	10	29,4	32				10	30,5	10		
5	8	29,4	32	W	Fair and clear A.M. Cloudy P.M.		8	30,4	9	NW	Cloudy.
	2	29,5	41			20	2	30,4	19		
	ss.	29,6	38				ss.	30,4	19		
	10	29,7	32	WNW			10	30,3	19		
6	8	29,8	30	W	Fair and clear.		8	30,2	19	NW	Fair. Some clouds.
	2	29,9	39			21	2	30,1	22		
	ss.	29,9	36	WSW			ss.	30,1	23		
	10	30	33				10	30	25		
7	8	30	32	WSW	Some snow.—Cloudy, dark day.		8	29,9	30	N	Fair. Some clouds.
	2	29,9	35			22	2	29,8	33	NNW	
	ss.	29,8	38	SSW			ss.	29,8	33		
	10	29,7	41	SSE			10	29,8	28		
8	8	29,7	41	SW	Dull cloudy day.—Some rain.—More clear towards night.		8	29,9	19	W	Fair. Some clouds.
	2	29,8	41			23	2	29,9	32		
	ss.	29,9	34	NW			ss.	29,9	31	SE	
	10	29,9	31				10	29,8	30		
9	8	29,8	28	NNW	Dull cloudy day.—Towards evening commenced a moderate snow storm.		8	29,6	33	NNE	Snow storm. Moderated P.M.
	2	29,7	36			24	2	29,4	32		
	ss.	29,6	33	NE			ss.	29,5	31		
	10	29,6	31	NNE			10	29,6	30		
10	8	29,7	17	WSW	Two or three inches of snow fell last night.—To-day fair & clear.		8	29,6	32	WNW	Snow in morning till 10 A.M. Afterwards fair.
	2	29,8	33			25	2	29,6	36	W	
	ss.	30	25	W			ss.	29,7	36		
	10	30,1	18				10	29,8	28		
11	8	30	25	S	Cloudy.		8	30	21	W	Fair and clear.
	2	29,9	35			26	2	30	33		
	ss.	30	31				ss.	30	28		
	10	30,1	30	SW			10	29,8	22		
12	8	30	19	N	Moderate snow storm began about sunrise—Continues 10 P.M.		8	29,3	35	SE	Rain storm from S.E.—Clear at 2 P.M. but the wind continued very high.
	2	30	20			27	2	29	43	S	
	ss.	30	15	NW			ss.	29,1	40		
	10	30	12				10	29,2	36		
13	8	30,1	14	NW	Fair and clear.		8	29,4	33	SW	Fair and clear.
	2	30,2	19			28	2	29,5	38		
	ss.	30,3	11				ss.	29,6	35	NW	
	10	30,4	7				10	29,7	31		
14	8	30,5	4	W	Cloudy.		8	29,5	30	SSW	Snow A.M.—Snow and rain P.M.—Wind very high some parts of the day.
	2	30,4	15			29	2	29,4	32	SE	
	ss.	30,4	13	NW			ss.	29	36	Variable.	
	10	30,4	10				10	28,8	35		
15	8	30,2	16	NW	Snow storm began 10 A.M.—In evening hail and rain.		8	29	32	Variable chiefly from W.	Fair. Some clouds.
	2	30,1	21			30	2	29,2	28		
	ss.	30	26				ss.	29,3	25		
	10	29,8	34				10	29,5	23		
						31	8	29,5	23	Variable as yesterday.	Cloudy morning. Fair and clear.
							ss.	29,7	28		
							10	29,8	27		

The mean state of the thermometer this month by the foregoing observations is 21,37. On the 14th, at sunrise the thermometer stood at 0.



THE  
MONTHLY ANTHOLOGY.

DECEMBER, 1804.

FOR THE ANTHOLOGY.

THE THEOLOGIST—NO. II.

THE ADVANTAGES OF A REVELATION.

WHILE in a state of infancy, man presents no indications of that strength of body or greatness of mind, which characterise his mature years. If left to himself; he would not probably discover more sagacity, than the highest order of brutes.\* For his superiority he is principally indebted to education. And as, by this circumstance, we conceive our natural dignity to be in no degree diminished, neither because we cannot, of ourselves, ascertain with certainty what is the character of God, nor what the duties and the destiny of man, are the truths relative to these less deserving of our implicit belief and assiduous observance? To receive a knowledge of them by revelation is only different *in manner* to the reception of faculties adequate to their discovery; and with this is connected advantages which

\* This, it is presumed, has been fully evinced. See particularly an account of the savage of Avignon.

are derived from no other truths, and which otherwise could not possibly be possessed.

The student of natural philosophy derives from his investigations amusement and instruction; but in most instances his researches do not extend beyond the regions of probability. In our inquiries after moral and religious truth, we demand, for satisfaction, the most absolute certainty. The want of this was experienced and lamented by the wisest of ancient sages; and till the advent of Christ, it had not been enjoyed for centuries, except by a single nation. The most confirmed unbeliever, if he was sensible of his obligations to those books, the authority of which he denies, and would be persuaded to compare the truths which they disclose, with those which were received at the time when Jesus taught upon earth, would acknowledge with the officers who were sent to apprehend him, that never man spake like this man, and with the centurion at the foot of the cross, that he was truly the son of God. If man had been capable, by his own exertions, of attaining satisfaction on these subjects, it would



certainly have been effectuated long before the christian æra, and the necessity of a revelation would have been greatly diminished. But, reasoning from analogy, if our Saviour had not come upon earth and dispelled the darkness which enveloped the moral world, we have no facts to support the belief, that we should not have been worshippers of the works of our own hands; and instead of seeking the divine favour by prayer and holiness of life, that we should not have offered in sacrifice our flocks and our herds, or given the fruit of our bodies for the sins of our souls.

In the most polished ages of heathen antiquity there were only a few individuals to whom the divine unity and perfections were known; and by them it was concealed from the multitude with the most jealous caution. "We read in the acts of the apostles of an altar, which was noticed by St. Paul at Athens, inscribed *to the unknown God*. Concerning this altar there are different opinions, and on what occasion it was erected; but it is very probable, and we have the testimonies of several ancient historians and divines, that it was made by Socrates, whom the Athenians condemned to die on account of his sentiments concerning the divine nature. Instead of raising an altar, as was the custom, to any of the fictitious gods of Greece, he took this way, as the safest, to express his devotion to the *True and One God*, of whom the Athenians had no knowledge, and whose incomprehensible being he insinuates, by that inscription, was far beyond theirs or his understanding." *The*

*assurance*, which now pervades the christian world, that there is but one God, the Creator and Governor of the universe; that throughout his administration nothing is accidental; that to him man sustains the interesting relation of children, and will be received to his future and eternal presence and favour by obeying his requirements, is certainly deserving of the most serious attention and the most ardent gratitude. The revelation of these truths was not of less benefit to those by whom it was received, than would be the light of the sun to men accustomed to pursue the business of life assisted only by the faint glimmerings of the stars. Even if they had been suggested to the minds of the serious and the thoughtful, they could have been adopted only as rational conjectures; but receiving them as they are presented in the scriptures, our certainty is unaffected by doubt, and our motives to piety too numerous and powerful to be viewed with indifference, or evaded by artifice.

It is a second advantage resulting from a revelation, that it has an authority by which no human laws can be enforced. The wisest and most efficient laws of man may often be disregarded without fear of detection. They can extend only to the regulation of external conduct, and must leave to each individual the government of his thoughts and affections. Among ancient legislators, so extensive was the conviction of the necessity of a divine sanction of their laws, that they always pretended to derive them from the gods. But the christian dispensation derives



its origin from a Being of infinite holiness, who is essentially present at all times, in every place; who cannot be deceived and who will not be mocked. In those who are sincere believers there is no uncertainty how far *they must* obey, nor in what degree *they may* offend. The Author of the law is the witness of the conformity or disobedience of his subjects; he will be their judge, and from his sentence there will be no appeal.

If the most perfect system of laws were given to the world, and it were left to the discretion of man to obey or disregard them, there are few by whom they would be received and applied as a rule of life. All the power of religion is often required to overcome the strength of temptations to evil; and the most pious of men are obliged constantly to refer to the divine presence and agency to secure themselves against the dangers to which they are exposed. How much more, therefore, are these restraints necessary for those, on whom *even these* have but a limited influence. If an intemperate man, for an hour, should become a companion of the wise and good, what exertions would he not make to preserve himself from inebriety? If a liar were certain that as soon as he spake, his deception would be discovered, how cautious would he be not to violate the truth? If a rebel against government knew that the chief magistrate were behind him, would he utter expressions of contempt and treason? Let it therefore be deeply impressed on the mind, that God is present every instant, that no thought or action escapes his notice, that

his promises and denunciations will be impartially executed, and it will not be possible to persist in the repetition of crimes. That these restraints do prevent much evil is true; but if they obtained the influence which they deserve, habitual vice would be unknown.

The efficacy of this sanction of the gospel will likewise be experienced, when doubts and fears would otherwise obtain complete ascendancy, and prevent one emotion of comfort from entering the mind. If, on the bed of death, we can be conscious of the divine approbation, from a comparison of our conduct with the laws of God, we have all the divine perfections engaged to secure the possession of heaven, and the enjoyment of life and glory everlasting. This is a benefit of revelation which no language can express. Death naturally inspires the greatest terror, because the love of life is, naturally the strongest passion. Revelation scatters the darkness from the grave, and opens to view those mansions of light, where God is on the throne of his glory, and where those who have revered his authority and been faithful unto death, are at rest from their labours, and cease not day nor night to serve him.

In being accessible to all, the gospel\* also has many advantages which demand consideration and gratitude. The heathen nations all boasted of their revelations; but none of them ever pretended to possess a regular and

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\* I have used the words "gospel" and "revelation" as synonymous. To those who acknowledge a revelation, the propriety of blending these terms will be readily admitted.



connected dispensation of the divine will. Their whole systems of religion being fabrications, and involved in mystery, any deceptions might be practised on the people, who were kept in the most profound ignorance; and it is difficult to conceive by what artifice such impious absurdities, as were practised under the name of religious rites, should ever have been imposed on mankind. In the scriptures are no other mysteries than result necessarily from the imperfection of the human understanding, and they exactly correspond with the mysteries in the natural world. There is no imposition on the credulity of any, because all are enjoined to inquire concerning its truth; and even required to "be able to give to every man a reason of the hope which is in him." Freedom of inquiry is deemed a natural right; and so it is. But, till the promulgation of the gospel, it was not enjoyed in any country; nor, except the christian world, are any indulged with the privilege. This is a benefit of revelation which should induce the most serious attention to its contents.

The gospel is likewise accessible to all, in opposition to the voluminous theories of man. To obtain the systems of morals which human wisdom has devised, would require a fortune greater than most men are able to attain; and to read them all, in order to select that, which on comparison should appear deserving of preference, would be an employment which could not be accomplished in an ordinary life. But the whole scriptures are comprised within those narrow limits,

that every man, whatever may be his business, may complete the perusal of them every year. Unlike the works of man, which instruct us by long and obscure processes of reasoning, the lessons of wisdom which they inculcate are short and impressive. No man is or need to be so poor that he cannot possess them; and no one so ignorant, that he cannot comprehend all which is essential to salvation. These circumstances alone would not prove the divine origin of the scriptures, but they certainly evince them to be superior to any other system ever offered to the world.

As a rule of life, the gospel is perfect, it being suited to every state of the mind and every condition of society. The same love of God and of mankind, the same humility and integrity, forbearance and superiority to the world, are required of all; but there are, likewise, duties peculiar to the different stations in life, which are indispensable for the preservation of order and happiness, but which never were distinctly understood nor inculcated, till the promulgation of the gospel. It is to the revelation of Jesus Christ that we are indebted for those instructions, which prescribe bounds to the pride, the ambition, and the avarice of man; and which have, in the degree produced, equalised the sum of human happiness. If it be said that effects are not evident, which might be expected from such laws, the reply is obvious, that it is because these laws are not obeyed. In a society formed by the principles of the gospel there would be no divisions and no contentions, because



there would be no jealousy nor envy, no pride to overbear and no avarice to oppress. All hearts would be united by the chain of love, and it would be the only ambition of each, to fulfil every obligation of the condition which he sustained.

It is beyond the capacity of man, even with the assistance of revelation, to attain an entire comprehension of the divine government; but in the scriptures we are taught all that it is useful to know, and as much as is adapted to satisfy every well ordered mind. In regard to the divine providence, we are assured that it is as extensive as creation; we are taught that man is in a state of trial; that the mysteries of that administration which God is exercising over the universe, are designed to prove our faith, trust, and submission. Knowing these things, and believing in the divine perfections, no room is left in the mind for the admission of doubt or complaint. From the certainty of a final recompence, of an eternal removal of all evil, and a perpetual union of good spirits in heaven, the mind derives a composure under unavoidable sufferings, and firmness under those which may be resisted, which cannot be equally excited by any other views of the future life. By the application of these truths, the most unlearned can satisfactorily account to his own mind for circumstances which would otherwise awaken all his suspicions and fears; and the wisest of men, after pursuing their inquiries to the utmost extent, have returned to these as the only principles on

which they have been able to rest with security.

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FOR THE ANTHOLOGY.

TO THE EDITORS OF THE BOSTON REVIEW.

Gentlemen,

IN the Monthly Anthology for September last, there are some criticisms on the Miscellaneous Works of Col. Humphreys, which are dignified with the title of a REVIEW. It may seem an unpardonable arrogance in an American citizen, who has never stepped his foot into an *English* school, nor into *England*, to presume to offer a few strictures on that REVIEW. But, if the remarks shall appear to be tempered with candour and modesty, it is hoped they will find admittance into the Anthology.

Waving all strictures on the introductory observations, except that they are very trite, and seem intended to smooth the way for a general charge of degeneracy in poetry, let me ask, why have you neglected the example of your great prototypes, the *English* Reviewers, whose rule is to give the reader a summary account of every book reviewed? Is there nothing but a spirit of patriotism in Col. Humphreys' writings, which a candid critick should notice? Why have you not given us a general character of his poetry? Why have you neglected to select a few beauties? Does it contain none? And if so, would a small collection of *native, American flowers*, disfigure the Anthology? And had you nothing to say as to the merit of his prosaick



compositions? Are there no beauties, no elegancies in his style that merit remark? Is the Life of Gen. Putnam the only well written piece in the book? Surely the author's remarks on the war with Tripoli, and his thoughts on maintaining a navy, are entitled to notice, especially at this time when our citizens are alive to these subjects.

In general then, although you do not compare Col. Humphreys to the *great poets of England*, you admit that "he makes no mean figure on the American Parnassus."—This *American Parnassus* is probably some little hillock like an ant-heap! Yet some persons think Col. Humphreys holds a much higher rank as a poet, as well as a writer of prose, and assign him a respectable station on the European Parnassus. To be sure, these persons are *Americans*, and therefore not well qualified to decide this point; but still we have our opinions.

But to be more particular. You inform your readers p. 509. that "having thus far pointed out the *excellencies* of these poems, it remains that we proceed to take notice of their faults." What *excellencies*, gentlemen? you quote *six* lines, which you acknowledge to be *poetical*, and *eight* more, which you say, "contain correct sentiments and sound politicks." These are all the *excellencies* of the poems you mention, except that they are the productions of an "excellent" and "worthy man," "an *apparently* good and sensible man and true American."—Very well, gentlemen; it is prudent to be parsimonious of commendation; it is safer to praise too little than too much.

You then proceed to notice the *faults* of these poems, and your readers will doubtless do justice to your *sensibility* on this occasion; when an invidious and unpleasing task, always *painful*, seemed to be imposed upon you by necessity, and must have caused in you a most distressing conflict between your *humanity* and your *sense of duty*.

The first fault you mention is a wrong position of the accent, in the words unborn, untamed, unknown, uncombed, innate, in these lines.

While *un'born* ages rise and call you blest.  
The *un'tamed* forest bowed beneath their  
toil.  
Unbounded deserts *un'known* charms assume.  
Their *un'combed* locks loose floating on  
the wind.  
Our *in'nate* springs and energies of soul.

You observe that the accent, in these epithets, is upon the penultimate syllable, contrary to the practice of the best *English* authorities, "*which authorities we are bound to obey*." Is not this dictum a little too arbitrary, gentlemen? Look at the following lines, in the *Paradise Lost*.

His words here ended, but his meek  
aspect. B. 3. l. 266.  
Through the pure marble air, his ob-  
lique way. 3. l. 564.  
And this ethereal quintessence of  
heaven. 3. l. 716.  
Not likely to part hence without contest!  
4. l. 872. & 6. l. 124.  
And weary all the wild efforts of rage.  
Pope. *Thebais* of Statius. B. 1. l. 734.

Surely, gentlemen, Milton and Pope are the *best English* authorities; and are we bound by them to accent the words aspect, oblique, quintessence, contest, and effort, as



they have done in the lines here cited?

Doubtless, gentlemen Reviewers, you must have heard of such a thing as the *licence* of poets; and you will not, in the severity of criticism, deny to the humble climbers of the *American Parnassus* a privilege which the great possessors of the *Parnassian heights* of Europe claim and enjoy. Let us then try Col. Humphreys by an *English* tribunal.

They wrest my words to mischief still,  
Charge me with un'known faults.

Watts. Psalm 56.

My God, in whom are all the springs  
Of boundless love and grace unknown'.

Psalm 57.

Great God, whose universal sway  
The known and un'known worlds obey.  
Peace, like a river, from his throne  
Shall flow to nations yet unknown'.

Psalm 72.

Observe, gentlemen, that Dr. Watts lays the accent indifferently upon the first or second syllable of *un'known*.

Will you say that Dr. Watts was no poet? But the great Johnson, whose authority you will not dare to dispute, assigns to him a respectable rank among the poets, the *English* poets.

But that unknown', O my unhappy fate!  
How through the deep in un'known  
ships convey'd.

Hermione to Orestes. Ovid. Epif. by C. Pulteney.

Here the poet has indulged the same licence of changing the accent.

Submit his un'worn shoulder to the yoke.

Young's Paraph. on Job.

*Unworn* is not found in English dictionaries, the sovereign arbiters of orthography and accent

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among little criticks; but is a well coined word, the regular accent of which is on the last syllable; yet the poet transfers it to the first.

——— With shattered arms,  
And un'couth pain fled bellowing.

Par. Lost. B. 6. 362.

No man will deny that Milton was a *great*, and an *English* poet; nor that the regular accent falls on the last syllable of *uncouth*; yet the poet transfers it to the first in this and in another verse.

It is worth remark also that Johnson who lays the accent on the last syllable, has cited six passages from the poets, Spencer, Fairfax, Shakespeare, Milton, and Dryden, in four of which, *uncouth* has the accent on the first syllable. These examples are precisely in point. By the practice of the *best English* authorities, therefore, Col. Humphreys stands fully justified and of course acquitted.

With regard to *innate*, however, English dictionaries differ. Johnson accents the word on the last syllable, as do all who rely implicitly on his authority. But Bailey and Entick accent the first syllable; and probably no man in this country ever accents the last.—I ask your pardon, gentlemen, for mentioning my *own country*, but if no great stress should be laid on this kind of authority, I trust my arrogance will be excused, or at least ascribed to the same cause as the excellencies of Col. Humphreys' poems, my *patriotism*.

Another fault in these poems, you allege to be the improper use of adjectives, as emphatick words, "contrary to the usage



of the *best* writers, and the obvious laws of propriety"—as in the following lines.

Or drag the *wild* beast struggling from  
his den.

The *tame* brute sheltered, &c.

And oft beneath the *broad* moon's paler  
day, &c.

Pray, gentlemen, what sort of  
authorities are the following lines?

Or envy holds a *whole* week's war with  
sense.

*Pope. Prol. to Satires. 249. 252.*

The mountains lift their *green* heads to  
the sky—

And sing their *wild* notes, to the listen-  
ing waste.

*Thomp. Spring. 17. 25.*

Foul wrecks emerge, and dead dogs  
swim in sight.

*Young's Epis. to Pope.*

Swath'd in her cap the *bold* nurse bore  
him out.

*Canaci to Macareus. Ov. by Dryden. 79.*

Your *warm* lip to my bloodless cheek  
you prest.

*Leander to Hero. Ov. by Tate. 49.*

With deference, gentlemen, you  
seem to have condemned a use  
of epithets, which is consonant to  
the laws of verse, which is often  
a beauty, and what with *you* may  
be higher authority, a use which  
is justified by the practice of the  
*best* writers. Indeed you appear  
to have mistaken your *authority*  
for this criticism; for Churchill,  
in the passage you have quoted,  
was writing about the *pronunci-  
ation of players*, and you have ap-  
plied his remark to the structure  
of verses!

Col. Humphreys, in describing  
the return of our officers and sol-  
diers to civil occupations; has  
written,

In no heroick age, since time began,  
Appeared so great the majesty of man;

which you allege to be "not  
strictly conformable with the  
truth of history," for which mis-  
take you kindly apologize, by as-  
cribing it to the author's "ardent  
attachment to his country." For  
this apology, doubtless, he will  
make you his sincere acknowl-  
edgments. Pray, gentlemen,  
how much of the *Iliad*, how much  
of the *Eneid*, or of *Paradise Lost*,  
is strictly conformable with the  
truth of history? But if you will  
not be offended, I will cite a few  
lines from Pope, which are strict-  
ly conformable to history and fact.

"Tis hard to say, if greater want of  
skill

Appear in writing or in judging ill—  
But of the two, less dangerous is the of-  
fence;

To tire our patience, than mislead our  
sense;

Some few in that, but numbers err in  
this,

Ten censure wrong, for *one* who writes  
amiss."

In the following couplets, you  
find incorrect rhimes.

The obstructed path, beneath the fre-  
quent tread,

Yields a smooth crystal to the flying  
steed.

'Tis then full oft, in arts of love *arrayed*,  
The amorous stripling courts his future  
bride.

The last you say is insufferable.  
Pray, gentlemen, why did you  
omit to inspect the errata at the  
end of the book, and spare your-  
selves the trouble of using a very  
harsh epithet? *Arrayed* is an er-  
rour of the press for *untried*.

But is not the first rhyme with-  
in the latitude of the usage of the  
best poets? Is it more exception-  
able, than *race* and *grafs*, *alone* and  
*one*, *appears* and *bears*, *road* and



God, enjoy and luxury, come and tomb, which are found in the best English poetry? Would it not be well, gentlemen, to inspect authorities more, and criticize less?

Your remark on *exquisite* is correct, and for this *single, just* criticism, you have full credit.

In the next paragraph, you assume a magisterial tone, declaring, "there is no such word as *licit*, and we do not allow the author, respectable as he is, to coin language"!!!

With much submission, gentlemen, I would be glad to know the men represented by this pronoun *we*. And will you be kind enough to exhibit to your readers the commission by which you exercise this dictatorial authority?

Is not *licit* as well formed from *licitus*, as *illicit* is from *illicitus*? *Illicit* you say is an authorized word, and yet no better than *unlawful*. True; and you may invert the assertion, and say that *unlawful* is no better than *illicit*. But who has authorized *illicit* and *unlawful*? Who first used these words? Doubtless some great writer, and an Englishman. There is a strange peopleness, gentlemen, in authors of all ranks, to use words which will best express their ideas. You will not, I presume, issue your authoritative bull, "*We do not allow*" against La Voisier's oxygene and hydrogene; Darwin's *sensorial* power, and irritative fever; and Jenner's *vaccination*.

If you extend the exercise of your dictatorship to this length, I foresee an insurrection against your authority. If you restrain your denunciations to the *girdling* of trees of Dr. Belknap, the *displace-*

*ment* of Gen. Hamilton, and the *exchangeable* and *exchangeability* of Gen. Washington,\* your authority may be received with submission; for it will readily be admitted by all *modest* men, that America, as you say, has produced no great poet, nor indeed, any "good author." It is however understood, that the gentlemen included in the great pronoun *we* before mentioned, have the privilege of using unauthorized words, such as editorial in the contents of the Anthology, and page 528, and passing over, without censure, the unauthorized words of other innovators, such as the *energizing* of the British Spy, p. 519. Nor am I without hopes that the authority of Gen. Hamilton may command some small portion of respect, as he was born of *British* parents. The innovations of Dr. Belknap, Gen. Washington and other pure Americans, unquestionably deserve no quarter.

I have only to remark further, that the very *polite* manner in which you speak of the author and of other American writers, cannot fail to recommend your criticisms to well bred men of good taste.

"As in smooth oil the razor best is whet,  
So wit is by *POLITENESS* sharpest set."  
Young.

I most sincerely wish you success in your undertaking, and conclude by recommending to your perusal a passage in Pope's *Imitations of Horace, Satire I, line 85*.

HARVARDIENSIS.

\* See Belk. Hist. 3. 131. Hamil. Rep. Jan. 7, 1793. Wash. Let. Vol. 2. 80, 94, 257.



*From the Boston Weekly Magazine, Vol. I.  
No. 12.*

THURSDAY LECTURE.....NO. III.

HEB. iv. 9. *There remaineth—a rest to the people of God.*

TO the Jew, tired of his travels in Arabian deserts and of wars with savage idolaters, a prospect of repose in the land of Canaan was extremely grateful. To the christian, wearied with the toils and sick of the amusements and flatteries of the week, how welcome the return of a day which is graced with the name of his lord! Yet neither of these rests is permanent or satisfactory. The man of faith and righteousness aspires to an happier country, than was ever found on the banks of Jordan, and after a more quiet and glorious sabbath, than christendom affords. And, blessed be God, he does not seek in vain. For him there is in reversion a state, in which there will be no labour but that of love, and no business but that of praise; a day succeeded by no night; an eternal round of pleasure unmingled with pain; an age of peace, virtue, and consolations;—where ignorance will give place to knowledge, the slumbers of sloth to perpetual wakefulness and activity, the pangs of remorse to the approbation of angels, the malice of enemies to the supports of friendship, and the distressful apprehensions of poverty and death, to the possession of an imperishable inheritance and an interminable life.

The certainty of such a state is manifest from various appearances in the natural world, from ancient opinion, the longing desires of every bosom, the present

inscrutable government of an impartial Deity, and especially from his express revelations concerning it by Jesus Christ, WHERE-OF HE HATH GIVEN ASSURANCE UNTO ALL MEN, IN THAT HE HATH RAISED HIM FROM THE DEAD.

FOR THE ANTHOLOGY.

LETTERS TO LEINWHA,

PRECEPTOR OF MORALITY IN THE RECESSES OF LATINGUIN.....FROM A WANDERER IN THE WEST.

LETTER II.

ALTHOUGH the inhabitants of this country are slow to confer costly benefits, they are by no means deficient in affability or politeness. There is something so conciliating in their address, so engaging in their smiles, I can now almost be pleased with their appearance, and tolerate their peculiarities. I even begin to think that what at first appeared to me ignorance and rudeness, is the most profound knowledge of human nature and the most polished perfection; what I took to be coldness and indifference have now become that prudence and caution, which ever attend true wisdom. Thanks to that spirit, who has at length conducted me to a land of philosophers! to a land, which I foolishly thought only to exist in the imagination of the poet.

It is scarcely three days since my arrival, and I have experienced every mark of attention and fondness, which could have distinguished a friend returning from a far distant country. The master of the caravansary where I abide, seems so generously inter-



ested in every thing relating to me, that I have actually seen him more than once minutely examining my effects. He has even asked me innumerable questions concerning my kindred, and country; and when I told him the loss of my possessions, he seemed as much distressed as if my poverty had been his own; and he has actually taken it so much to his heart, that since that moment I have not seen his face in my apartment. Before that unhappy information which has so excited his sympathy, he seemed indefatigable to make me forget that I was with strangers; and to realize his friendship, he was not only himself my constant guest, but introduced others, who soon became as joyous and glad as their hospitable lord. They would wish me many good wishes before they had drunken their "*wine*," and even continue in my bed chamber till the day had gone. Some of them were of so happy and contented a disposition, that they would slumber on the floor till the night was far spent, or entertain me with little stories about themselves and their families, so that among so much well disposed company you will naturally suppose I cannot retain my melancholy; and I assure you there is nothing I am so anxious about at present, as the manner in which I shall return their civility, and shew them the high sense I have of their extraordinary conduct.

You know, my friend, in many countries it would be thought too much like adulation to speak compliments to a man in his presence; but here, where art has not fettered reason, where unnatural refine-

ment has not taught the understanding to disguise the feelings of the heart, nothing is spoken but the language of nature; they have no cause to conceal their real sentiments, and therefore speak as ingenuously as they think. They praise the immaculate whiteness of my eyes, the cerulian hue of my feathers, the length of my head, the breadth of my feet, the shortness of my stature, and beauty of my native language which they do not understand. When they do this, my heart exults in the honour of my country!

I am not however a little surprised at their apparent want of knowledge concerning other nations. When I tell them there are many millions like myself in the kingdom of Latinguin; when I describe our manners and our customs, our religion and jurisprudence; when I describe the cenotaphs of Anong-Tong, and the learning of its philosophers, they seem lost in admiration and shout aloud for astonishment. But their knowledge is doubtless of a more valuable kind. Whilst others have been balancing the scales of empires, settling the disputes of Europe, and lumbering their minds with the history and affairs of nations which they have no need to meddle with, *they* have been attentive to their own interest. Whilst some have been scrutinizing foreign cabinets and prophesying the fall or elevation of a minister, perplexing themselves with victories, invasions, illuminations, and slaughter, *they* have never deviated from their own path, nor thought of any thing but what related to themselves. The death of a great man, which



would have hung the arms of any other nation in black, rung every bell in Latinguin for two days, and darkened the very atmosphere with monuments and "mausoleums" would here (disinterested and serene nation!) only excite the repetition of some moral sentiment, occasion a slight inquisi-

tiveness concerning the attitude in which he expired, whether he retained his senses in death, and to whom he has disposed his estate. Happy are they who have overcome the restlessness of curiosity, and learnt to render their sympathy and feelings subservient to philosophy and reason!--Farewel.

### BIOGRAPHIA AMERICANA ;

OR MEMOIRS OF PROFESSIONAL, LEARNED, OR DISTINGUISHED CHARACTERS IN THE UNITED STATES. *Continued from page 592.*

✉ Communications for this article will be extremely acceptable to the Editor.

#### V. RICHARD MONTGOMERY.

FOR THE ANTHOLOGY.

*Mr. Editor,*

FROM the preamble to the extract by Historicus, I was led to expect something more than I found under Art. V. of Biogr. Amer. Your correspondent has not corrected but a single error in the account of Montgomery contained in the 12th No. of the M. Anthology. The account says, that Gen. Carleton buried the body of Gen. Montgomery with the honours of war; and the fact, it seems, is, that the former paid to the latter no such respect. In what article else did the newspaper account vary from truth? You acknowledged that you took the sketch, because you quoted it, from a newspaper, and I suppose, were glad to find it any where. I hope your friend is no enemy to newspapers, because it is from one of these valuable storehouses, that I have picked up the following lines. It is true, they do not profess to relate any particulars of the life of the person, to whom they were addressed; and yet, per-

haps, they are not altogether foreign from his biography. A display of the friendships and social scenes, as well as the exploits of a patriot and soldier, is interesting to his surviving countrymen, and awakens pleasurable associations, which within the veil of secrecy might forever sleep.

CLEMENS.

Dec. 11, 1804.

The following Burlesque of Horace's *Otium Divos*, was written at the Mohawk Castle, in the year 1761, by the elder Captain Morris, and sent to his friend Lieutenant Richard Montgomery, afterwards a General Officer in the American service, and killed at the siege of Quebec.

EASE is the pray'r of him, who, in a whale boat,  
Crossing Lake Champlain, by a storm's o'er-  
taken;

Not struck his blanket,\* not a friendly island  
Near to receive him.

Ease is the wish, too, of the fly Canadian:  
Ease, the delight of bloody Caghnawagas;  
Ease, Richard, ease, not to be bought with  
wampum, Nor paper money.

Not Colonel's pay, nor yet a dapper Sarjeant,  
Orderly waiting with recover'd halbert,  
Can chase the crowd of troubles still surrounding  
Lac'd regimentals.

\* The soldier's blanket, used by the army as a sail.



That Sub lives best, who with a lash in tatters,  
Worn by his grandfire at the fight of Blenheim,  
To fear a stranger, and to wild ambition,  
Snores on a bear-skin.

Why, like fine fellows, are we ever scheming?  
We, short liv'd mortals! why so fond of climates  
Warm'd by new suns? O! who that runs from  
home can

Run from himself too?

Care climbs rideaux† with four and twenty  
pounders,

Nor quits our light troops, or our Indian warriors,  
Swifter than moose deer, or the fleetest east wind,  
Pushing the clouds on.

He, whose good humour can enjoy the present,  
Scorns to look forward; with a smile of patience  
Temp'ring the bitter. Bliss uninterrupted  
None can inherit.

Death instantaneous hurried off Achilles;  
Age far extended wore away Tithonus.  
Who will live longer—thou or I, Montgomery?  
Dicky or Tommy?

Thee twenty messmates, full of noise and  
laughter,  
Cheer with the fallies: thee the merry damsels  
Please with the titt'ring; while thou sitt'st  
adorn'd with

Boots, sash, and gorget.

Me to fort Henrick, 'midst a savage nation,  
Dull Connajoh'ry, cruel Fate has driv'n.—  
O! think on Morris, in a lonely chamber,  
Dabbling in Sapphick.

† Floating batteries used on Lake Champlain.

## VI. NATHAN FISKE, D. D.

THE life of a clergyman cannot be diversified. The profession, though of a publick nature, is necessarily limited: But the situation is favourable for the best mental improvements; the cultivation of the good affections and the exercise of the amiable virtues. In the example of the worthy minister we may notice the silent growth of christian excellence and the unobtrusive display of dignity and usefulness. Few characters were a brighter illustration of these general truths, than the man, whose picture we are now to paint.

The Rev. Dr. Nathan Fiske, was born in Welton, Massachusetts, on the 9th of September O. S. 1733. In childhood and youth he discovered the love of letters. In 1750 he was admitted a student of Harvard University, where he was distinguished for application to classical studies, obedience to the laws of the institution, and by sobriety of life and conversation. In 1754 he graduated at that seminary. Having laid the basis of future improvement by attention to general science, he chose divinity for his profession; and on the 28th of May 1758 was inducted into the ministerial office in the third precinct in Brookfield.

In the commencement of his ministerial course, Dr. Fiske was not remarkably distinguished for that brilliance of imagination, or those powers of oratory which secure popular applause, but at this period he was distinguished for solidity of judgment, purity of sentiment, and perspicuity and elegance of style. Modest and unassuming, his merits were displayed in a gradual manner, and the publick appreciated his worth with his progress in life. His application was at no period interrupted; his genius for progressive improvement was superior, and to the day of his death the strength of his faculties and the course of his mental attainments appeared unabated. Few men with his advantages accumulated a greater store of rich and various knowledge.

As a divine, he had a clear and comprehensive view of christianity in its evidence and doctrines; in its precepts and insti-



tution. Averse to disputation in every form, he exercised charity towards all, who appeared in sincerity "to love the Lord Jesus Christ." In his preaching he avoided metaphysics and "words which gender strife." His method was evangelical and practical. His sermons uniformly breathed the spirit of piety, of candour and benevolence. The object of them all was to establish men in the faith of christianity, and to enlighten their minds with the knowledge of the works and ways of God; to strengthen their habits of piety and to encourage in them, on religious principles, the practice of all christian virtues. This object was apparent in every discourse delivered from the pulpit; men of every description felt the pertinence and force of the preacher; those of literary taste were pleased with the beauties of his composition, and all were edified by the spirit of his divinity.

Prompt to every call of duty, he embraced the various opportunities, which the intercourse with the members of his society presented, to subserve the important purposes of his ministry. These private intercourses were not less the means to endear him to the people of his charge than his more public ministrations. Benevolent in his disposition, affable in his conversation, and refined in his manners, his company was courted by every rank and age in society, and during the course of a long ministry, he was never known to receive the least insult or indignity. Cheerful in his temper, he encouraged innocent and timely amusements, sanc-

tioned them by his presence, and under the forms of unreserved conversation found a direct access to the human heart to instil the friendly counsel that was to improve the temper and form the manners. The aged found the burden of life lightened by the communications of his piety, the afflicted from his consolation derived support, and the young from his instruction learnt wisdom. In the interchange of ministerial offices, Dr. Filke discovered the spirit of love and candour inculcated by his divine master; he attempted not to exercise dominion over the faith of a brother; but was ever ready to co-operate with him to promote the important designs for which the ministry was instituted. The influence he had deservedly acquired with the clergy and churches of his vicinity, he used to secure the order and peace of the christian community.

Not satisfied with the faithful performance of duties strictly professional, he exercised his talents in various ways.

The following fact gave rise to a number of periodical publications, many of which are to be found in the Moral Monitor. In 1787, a number of young gentlemen of Brookfield, desirous to attain to an habit of accurate thinking, to improve their style of composition, and to acquire an ease and pertinence of public speaking, formed themselves into a society for these important purposes, and invited their minister to preside in their meetings. To see youth in the path of literary and virtuous attainments, was to him a continual feast.



The evenings appropriated to the objects of this association, he spent with pleasure and satisfaction. It was proposed in the society to publish a series of essays on various useful subjects and each member agreed in turn to furnish his number. This they performed for some time, but professional and other pursuits of business diverting the attention of individuals, the task fell principally upon Dr. Fiske, and at last was left solely in his hand. He pursued the train of thought suggested by this association, and for the residue of his life, with little interruption, he continued this periodical publication. These essays appeared in the *Massachusetts Spy*, under the title of *The Worcester Speculator*, in the *Massachusetts Magazine*, under the title of *The General Observer*, and in the *Massachusetts Spy*, under the signature of *The Neighbour*, the last number of which appeared after his decease. The *Philanthropist*, which appeared in twenty-four numbers in the *Massachusetts Magazine*, was also the production of his pen.

Dr. Fiske taught by his example, as well as by his preaching and publications. In prosperity and adversity he was the same serene, benevolent, good man. His life was marked with those events, which call into exercise the best habits of piety: He followed two wives and one son, a senior sophister at Harvard University, to the grave: Through these trying scenes, he exhibited the resignation and the composure of the established christian.

In his family Dr. Fiske was a model of the true Bishop, "he

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ruled well his own house and had his children in subjection with all gravity." His method of education was mild, but effectual. He blended the authority of the parent with the freedom of the friend, directed the minds of his children to the path of improvement and encouraged them to exercise their own powers: While he appeared to ask their opinion, he gave them instruction and advice. His pecuniary concerns were managed with the greatest economy; with a small salary he found means generously to exercise the rights of hospitality and to give three sons a collegiate education.

The reputation of Dr. Fiske was not confined to his own district; the corporation of Harvard University, whose honorary degrees have been granted with judgment and independence, and are admitted as full evidence of merit, selected him as a suitable object of these honours, and in July, 1792, presented him with a diploma in divinity. His brethren of the clergy, acknowledging his worth, were gratified with this testimonial of his preeminence.

On the Lord's day, November 24th, 1799, after giving a striking illustration of his own life from this appropriate text—*The path of the just is as the shining light which shineth brighter and brighter unto the perfect day*, he spent the evening with some friends in pleasing conversation, and at his usual hour in apparent health retired to his bed, where without complaint and without a struggle, he slept the sleep of death.

The great aim of Dr. Fiske through life was to fill his station



with dignity and to be useful to his fellow beings. He died without having experienced mental decay or bodily infirmity, rich in the affections of his people, respected by a numerous and valuable acquaintance, and holding an elevated rank in the public opinion.

Dr. Fiske's printed works are:—An Historical Sermon on the settlement and growth of Brookfield, delivered December 31st, 1775. A Sermon on the Publick Fast, April 1776. A Sermon on the death of Mr.

Joshua Spooner, March 1778. An Oration on the capture of Lord Cornwallis, October 1781. A Sermon at the funeral of Mr. Josiah Hobbs, who was killed by lightning, April 1784. A Volume of Sermons on various subjects, 1794. A Dudlean Lecture, delivered in Harvard Chapel, Cambridge, September 1796. The two volumes of Essays published after his death, 1801, entitled "The Moral Monitor," from whose preface this memoir has been taken entire.

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FOR THE MONTHLY ANTHOLOGY.

### THE BOTANIST, NO. V.

IT would be incompatible with our plan, to spend much time in describing the different kinds of *trunks*. Seven are enumerated by LINNÆUS. 1st, the *caulis* or stem, properly so called, bearing the leaves and the flower. 2d, the *culmus* or straw, which species of stem is generally hollow, as in grasses. 3d, the *scapus* or stalk, which bears the fructification only, the leaves not being raised above the ground.\* 4th, the *pedunculus* or flower-stalk, which bears the flower or fructification from the *caulis*. It is the stalk or immediate support of a single flower or fruit. 5th, the *petiolus* or stalk of a leaf. 6th, the *frons*, a vague term, generally used to signify, that the root, stem, leaf, and fructification are all in one.† 7th, the *stipes*, which is the stalk of a *frons*, and is re-

stricted to Ferns, Palms, and fungous plants.

From these inferior things we step forward, to view the more important object of

BUDS,

Which are called by VIRGIL *gemmae*. As many plants have no buds,‡ and some, that have, are divested of them, when removed to warm climates; it is evident, that they are not parts, essential to a vegetable. They are however so common in these northern states, that our FLORA would appear awkward, divested of her *gems*.

A BUD is a protuberance, hard body, or pointed button, being a compendium, or epitome of its parent plant, jutting out

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\* As in Hyacinth, Dandelion, &c.

† As in Ferns.

‡ Of arboresecent plants, that have no buds, we may enumerate the *Orange*, *Lemon*, the *Acacias* or *Locust*, the *Geraniums*, the *Cypress*, *Oleander*, *Guaicum*, and *Savin*. Annual plants, or those, which perish after a year, have no buds.



from its stem or branches. It is composed externally of scales which are elongations of the inner bark; and these are commonly covered with a resinous varnish, to protect the bud from cold, insects, and moisture. It contains the rudiments of the leaves or flower, or both; which are to be expanded the following year.

The bud appears to be rooted in, or protuberated from the pith; for wherever a new bud is generated on the stem, or in the bosom of a leaf, a membranous *diaphragm* divides the cavity, and is covered with this medullary substance or pith; which division thus distinguishes one bud from another. § Beside the scales of the bark and the rudiments of the leaves, we discover by searching deeper, that the bud contains, like the seed, the parent plant in miniature. Seeds are vegetable eggs; buds *foetal* plants; both equally adapted to renew their species. Linnæus calls a bud on a branch as well as a bulb on a root, the *hibernaculum* or winter quarters; as during the severity of winter they enclose and protect the sleeping embryo.

There are three kinds of buds; one containing a flower; another containing leaves; and a third containing both. A just discrimination of the three kinds of buds is important to gardeners. Leaf-buds should be always selected for inoculation, although flower-buds are most commonly chosen; because they are fuller, thicker, less pointed, resembling

plump seed; whereas if they be transplanted into the bark of a tree, they are more apt to perish than leaf-buds. An accurate knowledge of these things would explode the vague terms of "*barren buds*," and "*fertile buds*;" for anatomical investigation is the only rational method of arriving at certainty in the laws of vegetation.

By the term *FOLIATION*, botanists mean the *complication*, or folded state of the leaves, while concealed within the buds. This intricate and *complicated* structure, was first evolved and displayed by our great master LINNÆUS; who has taught us, that the leaves in buds are either

*INVOLUTE*; that is, *rolled in*, when their lateral margins are rolled spirally inwards on both sides.

*REVOLUTE*, *rolled back*; when their lateral margins are rolled spirally backwards on both sides.

*OBVOLUTE*, *rolled against* each other; when their respective margins alternately embrace the strait margin of the opposite leaf.

*CONVOLUTE*, *rolled together*; when the margin of one side surrounds the other margin of the same leaf in the manner of a cawl or hood.

*IMBRICATE*; when they are *parallel*, with a straight surface, and lie one over the other.

*EQUITANT*, *riding*; when the sides of the leaves lie parallel, and approach in such a manner, as the outer embrace the inner, which is not the case with the

*CONDUPLICATE*; or *doubled together*, that is, when the sides of the leaf are parallel, and approach each other.

§ Darwin's *Phitolog.* p. 133.



PLICATE, *plaited* ; when their complication is in plaits lengthways.

RECLINATE, *reclined* ; when the leaves are reflexed downwards towards the *petiole*.

CIRCINAL, *compassed* ; or in rings, when the leaves are rolled in spirally downwards.\*

Although *Loeßling's* natural history of buds has not been surpassed, as any naturalist will be convinced, if he peruses his paper, entitled "*GEMMÆ ARBORUM*," in the *Amenitates Academicæ* ; yet *Darwin* is more to our present purpose, which is to mix the *utile* with the *dulce*.

DR. DARWIN, in his "*philosophy of agriculture and gardening*" says, "if a bud be torn from a branch of a tree, or cut out, and planted in the earth, with a glass cup inverted over it, to prevent the exhalation from being at first greater than its power of absorption ;† or if it be inserted into the bark of another tree, it will grow, and become a plant in every respect like its parent. This evinces, that every bud of a tree is an *individual* vegetable being ; and that a tree therefore is a family or swarm of individual

plants, like a polypus, with its young growing out of its sides, or like the branching cells of the coral insect."

"When old oaks or willows lose by decay almost all their solid internal wood, it frequently happens, that a part of the shell of the trunk or stem continues to flourish with a few healthy branches. Whence it appears, that no part of the tree is alive, but the buds, and the bark, and the root-fibres ; that the bark is only an intertexture of the caudexes of the numerous buds, as they pass down to shoot their radicles into the earth ; and that the solid timber of a tree ceases to be alive, and is then only of service to support the numerous family of buds in the air, above the herbaceous vegetables in their vicinity.

"A bud of a tree therefore, like a vegetable arising from a seed, consists of three parts ; the plumula or leaf, the radicle or root-fibres, and the part which joins these two together, which is called caudex by LINNÆUS, when applied to entire plants ; and may therefore be termed *caudex gemmæ*, when applied to buds.

"An embryo-bud, whether it be a leaf-bud, or a flower-bud, is the VIVIPAROUS offspring of an adult leaf-bud ; and is as *individual*, as a seed, which is its OVIPAROUS offspring.

"As the season advances the leaf-bud puts forth a plumula, like a seed, which stimulated by the *oxygen* of the atmosphere, rises upwards into leaves, to acquire its adapted pabulum ; which leaves constitute its *lungs*. The

\* See chap. xvi. of a book well known in America, entitled "*An Introduction to Botany, &c.*" which was compiled from the writings of LINNÆUS, by an English Baronet, and published by *James Lee*, nursery man, at the Vineyard, Hammer-smith," near London, an honest, sensible, hardworking, *unkettered*, North Briton.

† In this situation a greater heat may be given them, than in hot houses, without increasing their quantity of perspiration, which ceases as soon, as the air in the glass is saturated with moisture.



flower-bud under similar circumstances puts forth its fructes or floral-leaves; which serve the office of lungs to the pericarp and calyx; and expands its petals, which again serve the office of lungs to the anthers and stigmas; and thus like the leaf-bud, it becomes an adult vegetable being, with the power of producing feed." *Darwin's Philol.*

Close observers of nature have remarked, that about midsummer, there is a kind of pause in vegetation, for perhaps a fortnight; and it is believed, that during this space, *leaf-buds may be changed into flower-buds, and flower-buds into leaf-buds.* The probability of this idea of transmuting flower-buds and leaf-buds into each other is confirmed, says the ingenious author of "the Botanic Garden," by the curious conversion of the parts of the flowers of some vegetable *monsters*† into green leaves; if they be *too well* nourished, after they are so far advanced, as to be unchangeable into leaf-buds. Instances of this luxuriancy are sometimes seen in the chaffy scales of the calyx of the *Everlasting*, in the *Pink*, and in the *Rose-Willow*. The artificial method of converting leaf-buds into flower-buds is by disturbing the natural course of vegetation by binding some of the most vigorous stalks or roots with strong wire. See *Bradley on Gardening*, vol. 2, p. 155. • Also *Mr. Fitzgerald's* mode in *Philos. Transact.* for 1761, and *Count Buffon's* in *Ad. Paris. An.* 1738. The suc-

† Double, or very luxuriant flowers, however beautiful in the eyes of the florists, are called *monsters* by botanists.

cess of this operation depends on weakening or strengthening the growth of the last year's buds.

Instead of planting buds in the earth, we plant them within the bark of another tree; taking care to place them so, that the pith of the bud comes in close contact with the pith of the branch, in which the slit is made. This mode of propagation is called *inoculation*.§

An argument among others, that the Chinese had no communication with either Greeks or Romans, is their total ignorance of the art of ingrafting or inoculation. That the ancients were well acquainted with this operation appears by this passage from *VIRGIL's Georgics*.

Where cruder juices swell the leafy  
vein,  
Stint the young germ, the tender blossom stain;  
On each lopp'd shoot a foster scion bind,  
Pith press'd to pith, and rind applied  
to rind.  
So shall the trunk with loftier crest ascend,  
And wide in air robust arms extend,  
Nurse the new buds, admire the leaves  
unknown,  
And blushing bend with fruitage not  
its own.

We might conclude this number by a beautiful poetical description of *the arts of producing flower-buds*; extracted from "the *Botanic Garden*" of the fanciful *Darwin*; but his amatorial allusions forbid it. While our

§ In France and in Switzerland they improve the fruit of a tree by ingrafting it with a scion from its own branches. This is found to ameliorate the quality of the fruit, and increase the size of it.



FLORA presents a boquet to the Massachusetts youth of both sexes, she must not sprinkle poison on her flowers.

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FOR THE ANTHOLOGY.

CONSTANCE TO CORNELIA.

\*\*\*\*\*, Nov. 30, 1804.

MY DEAR CORNELIA,

I MISSED with regret, in the last Anthology, the entertainment which the Botanist has afforded in the three preceding numbers. I imagine you feel the same loss, as I remember to have heard you speak of that writer with approbation. We cannot but be interested in every material for "erecting a temple" to the honour of a science so ancient, so useful, and so sublime, as that of Natural History. And is it assuming too much, to look forward with hope, that some of its beautiful pillars will be adorned with inscriptions of female achievements? Already, you know, the name of ——— is respectfully mentioned in the botanical records of our country. If we review its antiquity, we behold one of the most accomplished princes of a remote age descending from the heights of regal glory to investigate the lowly inhabitant of the wall. And here our curiosity is interested to find the result of inquiries by so capacious a mind, and to learn the state of this science at that early period. On the principle of mutation and transmutation I say nothing. I leave the fanciful conjectures of the ancient alchymist to be tested by the daring experiments of modern physiologists. If we seek

its utility, we find it the basis of that most distinguished and benign of arts, which spoils disease of its prey, or disarms it of terror. But its happiest province is to hold a bright light over principles of natural theology. And every student of nature, whose mind is not darkened by skeptical prejudices, or whose heart is not frozen with impiety, will perceive with rapture, that, in searching into the relations of the humblest shrub, he is enabled to trace a few simple laws, by which physical events are regulated, and thence satisfactorily to infer the operation of infinite wisdom in regions, which must forever remain unexplored by human knowledge. How evincive of this wisdom, that the divinity of its plans is developed as clearly in the minutiae of nature, as in her works which astonish by their magnitude!

In this department of nature, analogy lends powerful aid to establish the truth of natural theology. If the hyssop, which springs from the bosom of the barren rock, is related to every element of our earth, and the light of distant orbs, how infinitely extensive may be the relations of a being like man! A being, who, like the plant, is chained to the earth by his wants and necessities, but by his senses is connected with the universe, and by his reason and even his passions with a world beyond the precincts of sense.

The vegetable and animal world exhibits satisfactory evidence of laws adjusted to the perfection of their nature, whilst perfection is ever escaping from man, whether we view him as an ani-



mal, as a philosopher, or as a faint. The earth does not shelter him in her bosom through the rigours of winter, and restore him in the spring clothed in the lovely foliage of the lily; nor fetch from her wardrobe a golden plumage, or a comfortable fleece. No. The longer he remains on the earth so bounteous to her native children, the less is he able to endure her hardships. She robs him of his beauty, destroys his boasted strength, and at length steals away his senses, so that he willingly seeks concealment in her bowels. As a philosopher, his deepest researches, his brightest elucidations, are often employed in forming a system, which scarcely outlives his own short life. As a faint, connected as he thus is with a Being, the love and adoration of whom fills his soul with a sentiment of inexpressible tranquillity, a sentiment which diffuses a charm over every object in nature, and soothes all the weariness and disgusts of life, he yet confesses with the devout potentate of the East, "If I were perfect, I would not dare acknowledge it even to myself." But far from perfection, he finds the ardour of his piety damped by surrounding cares, his faith weakened by the sorrows of life and the frailty of nature, and the lustre of his charity dimmed by selfish propensities; and his decaying body and shorn enjoyments continually remind him, that his grandest relations can only be realized in an immortal world.

And will it too far extend the limits of this letter to add, that studying the anatomy of plants, as well as animals, tends to con-

firm the christian in his belief of an existence separate from the body? From every view of the nature of *body* he meets conviction, that it is incapable of the properties ascribed to *spirit*. He grows stronger in the faith, that the most sublimated mechanism of matter cannot reason, nor perceive ideas to which no sensible object bears any analogy. Convinced that he is composed of two different beings, and that it is not in the nature of things possible for spirit to be inactive or unconscious, he already feels a near connexion with the world of souls; his hopes and affections are become familiar with a purer mode of existence, where the government of God is immediately known, and his perfections gloriously and unceasingly displayed.

Write soon and oblige

Your friend,

CONSTANCE.

#### THE SOLDIERS.....A BRITISH TALE.

*Continued from p. 601.*

HORATIO expected the morn of his friend's departure with no little interest; he resolved to regard the countenance and manner of both Selina and his friend with minute observance at the moment of departure; he hoped to discover a clue to guide his future conduct to Selina by what they might then betray.

The morning came; Selina smiled gaily at Rodolpho, as she gave him her hand to kiss; wished him a safe return, and promised to be industrious in his absence. No lover like gloom or embarrassment, was visible in the manner of either.

Horatio's heart danced with pleasure, and a multitude of happy days, nay, years, appeared in the perspective; in five minutes he had drawn the magick circle round him, that describes the boundary of mortal happiness: joyful



season of man, when the elastick mind springs at the gentlest touch of hope!

Mrs. Marshall's mind at parting was impressed with a gloom she could scarcely account for; a thousand events might happen to call our soldier from his present station: she felt she had made a *friend* for her child; she feared the privation of their hope his presence had inspired. There are periods in the life of every mortal, when the cheerful presages of hope vanish before the gloomy prescience of the mind, affected with recent events that have wounded the sensibility;—this was Mrs. Marshall's experience; but the cheerful duty of Selina, was the specific that gave peace to her heart; it was not in her presence, but in her absence, the prospect of futurity was obscured. They watched the traveller till his form was lost in distance, and then retired to the library to talk of his virtues; 'twas a subject on which they were all eloquent.

A volume of Ossian lay on the table; Rodolpho had been reading it the evening before; a tear dropt from Mrs. Marshall's eye as she took it up: there is a sort of local tenderness (if the expression is allowable) that we feel on viewing sensible objects which were any way connected with an absent or departed friend; they impress their idea more forcibly on our minds, and then, like the pressure of the moon on the ocean, they create a fulness of sorrow or tenderness that can only be relieved by flowing from our eyes.

Whilst the garrison party were talking of Rodolpho, he travelled onward in silent cogitation; the prospect was flat and uninteresting to his taste, which loved to contemplate nature in her boldest images; he thought of the friends he had left, and the different scenes to which he was going.

A little after mid-day they came to a wood, where Rodolpho proposed to stop and refresh himself and servants.

At that time, in America, there were no comfortable inns, as in this cultivated land, where the weary traveller enjoys the independence it offers when his well stored pockets can command its comforts.

To supply this defect, travellers generally provide themselves with refreshment, and in the shade of some

umbrageous wood, which are often met with in that part of the world, repose, like our honest forefathers, and eat a temperate meal.

Rodolpho's servant spread the repast; and when nature was refreshed, he directed one of the soldiers who were with him to remain with their horses, whilst with his servant and the other soldier he wandered into the deeper recesses of the wood. The atmosphere, with the gentle undulating motion of the branches of tall and luxuriant oaks was refreshingly cool, and the melodious warbling of nature's choristers, with the otherwise stillness of the wood, lulled his mind into sweet forgetfulness of the tumultuous scene he was going to join, and he strolled on regardless of time or distance, till he was awoke to more agitated sensations by the lustre of the sun, and the azure of the heavens, which exhibited an appearance that converged *all* his feelings to curiosity.

A plain, verdant, but of small extent, opened before him, terminated on one side by a cottage embowered in front, and behind it tall oaks rose majestically, and with the luxuriant underwood formed a fence that would apparently yield only to the ax.

Wonder blended itself with curiosity at beholding so peaceful an abode in the midst of a region every where surrounded by the woes of war.

Whilst Rodolpho paused with surprise, a man came out of a part of the wood opposite to the cottage, crossed the green, his eyes bent on the ground, as if in deep meditation, threw a small bundle of wood from his arms, and entered the embowered path to his rustick dwelling.

Rodolpho immediately ordered the men who were a short distance behind him to sheath their weapons—"It must be a man of peace dwells here," said he, "some being who has fled to solitude, to avoid the observance of scenes which he thinks destructive to the simplicity of nature, inimical to nature's God."

The first impulse of his mind was to retire unobserved, that he might not interrupt, by voluntary intrusion, the tranquillity of a being who seemed to be self-exiled; but the singularity of the discovery excited a lively curiosity, and that is a sort of leaven, which insinuates



itself into our feelings, and irritates them till it is gratified; and did it not sometimes lead to the discovery of what torments us, its persevering spirit might be ranked among our most valuable mental possessions.

(To be continued.)

FOR THE ANTHOLOGY.

THE STUDENT OF NATURAL PHILOSOPHY. No. III.

Boston, Oct. 19, 1804.

Mr. Editor,

LATELY favoured with the loan of the first number of the Monthly Register, I find among its philosophical papers some pleasing and useful remarks under the head of Natural History. With your leave I will transcribe a portion of them every week, until the whole series, which is not long, shall be completed. By thus substituting the labours of others for my own communications, I shall both preserve my credit with you, and gratify my invincible indolence.

NATURAL HISTORY.

IN the great variety of objects connected with natural history which engaged the comprehensive mind of Linnæus, it was impossible for human powers to establish classifications in every department that would receive the perfect concurrence of succeeding inquirers. His vegetable system, founded on the most curious investigation, has been continued with very little change, and is received in all the universities of Europe of considerable repute. His animal system has not however sustained the ordeal of modern ingenuity: in some respects it is defective, in others redundant; the leading distinctions of

the classes are sometimes directed to parts not sufficiently determinate; the orders interfere by too near an approach, and the genera cannot always be referred with adequate precision to the arrangement. The use of classification is to enable the student to place any natural object in such a nominal situation, that however new or rare the specimen, by the mere position to which it is referred, its characteristics may be known equally to the naturalists amid the snows of Kamtskatka or on the burning sands of Ethiopia. In the Zoology of Linnæus this end has not been always attained; but by the resources of his capacious mind he has so successfully unfolded the laws to which nature adheres, that his successors have been enabled to pursue his steps, and to open new paths of science, without meeting those impediments that would otherwise have interrupted their progress.

Oct. 26.

All naturalists are acquainted with the vast improvements made in the class of entomology by the French writers. Their climate is much more suited to these inquiries than the northern regions; but it would be unfair to attribute their success merely to felicity of situation; they deserve the highest encomiums for the patience with which they have examined, and for the ardour with which they have pursued, these minute and fleeting subjects.

We have at this time to regret the decease of M. G. de Tigny, one of the greatest ornaments of the institution devoted to natural history in Paris. He was stop-



ped in the midst of his career, surrounded by the companions of his labours; and a valuable work in which he was endeavouring to combine the various systems of Reaumur, Geoffroy de Geer, Linnæus, and Fabricius, was left unfinished: it has however been continued by professor Alexander Brogniart; and we know no way in which we can render a more essential service to this department of science, than by giving some account of this

ingenious production: for it is by such means alone that natural history can be rescued from the degradation to which it is reduced by the frivolity and vanity of English artists, who, contenting themselves with giving a superficial view of the colour and outline of the animal, neglect to investigate his anatomical structure, the mechanism of his powers, the peculiarities of his organization, and the history of his habitudes.

H. C. S.

## POETRY.

## ORIGINAL.

FOR THE ANTHOLOGY.

THE LORD, thy great and glorious name  
Through all the earth resounds;  
The heavens thy wondrous works proclaim

Far as creation's bounds.  
White faces, still in learned lore,  
Shall grope in mental night,  
Nor feel thy power and love adore,  
Nor see the Christian light,  
The suckling babe shall lift thy praise,  
And men of low degree  
Shall know thy Son his honours raise,  
And see his majesty  
That thou, the Lord of all the earth,  
Might in thy gospel shine,  
And prove to all thy foes, its birth  
Not human, but divine.

When all thy glories we survey,  
And gaze upon the sky,  
How vast thy works, we wond'ring say,  
How vile is man, we cry!

But from thy hands, most holy God,  
A spotless soul he came;  
Till he the paths of Satan trode,  
Covered with guilt and shame.  
For him the stately ox was given,  
For him, the lambkin plays,  
For him were made the fowls of heaven,  
And fish beneath the waves.

His praises then let us proclaim,  
Whose mercies so abound,  
And let his great and glorious name  
Through all the earth resound.

Dec. 12, 1804.

## THE BATTLE OF COPENHAGEN.

This sublime and beautiful description is an extract from the *Political Review*, foreign and domestic, which was published in the *Palladium* of Jan. 1, 1802. reviewed in the *Quarterly Review* of Feb. 1, 1802.  
WHEN Europe's war-worn legion fled  
The fight,  
And Anglia's Eagle stretch'd her wings  
In flight,  
The Northern powers, compell'd by  
frantick PAUL,  
Or lured by avarice, or reduced by Galt,



Gainst Britain's peerless idle the menace  
Europe's last hope, and guardian of the  
world.

But heaven's high Lord confounds their  
impious wiles,

And rous'd, to vengeance rous'd the  
Queen of Isles.

"Burnt be my ships and all my children  
flam;

"But Europe's naval laws shall firm re-  
main.

She spoke—her sons a chosen fleet pre-  
pare,

Whose burthen'd wombs ten thousand  
thunders bear.

With patriot warmth their burning bo-  
rns glow,

To pour in lightning on the faithless foe.  
The gallant PARKER guides them o'er  
the way,

And mighty NELSON, bravest of the brave.  
Far to the North, mid darksome regions  
frore,

Where Winter stern forbids the wave to  
rear,

To ice congealing all the wat'ry mafs,  
Lies the fam'd Sound, a strait and dan-  
gerous pass:

But when Apollo pours his vernal ray,  
The seaman safely cuts the liquid way.

Thither BRITANNIA'S ardent warriors tend,  
Spread the full sail and all their canvass  
bend.

Opposing DENMARK throngs the crowded  
strand,

And threats destruction to th' intrepid  
band.

Tier above tier her vengeful batteries  
rise,

And her proud bulwarks heave into the  
skies.

But see BRITANNIA every danger dare,  
OCEAN'S own child, and NEPTUNE'S  
chosen heir,

—

\*The force of this sentiment must be felt by  
every independent State which has seen the  
power of Austria frittered away in the contest  
with France, and the small States either neutral-  
ized, or swallowed up in the vortex of her am-  
bition. What check or counterpoise could then  
be opposed to the giant power of France, but the  
naval force of England? This has been the last  
barrier to the strides of French ambition, and no  
friend to the liberties of civilized States would  
wish to see it diminished, whilst France holds her  
immense acquisitions on the continent. With  
all her superiority at sea, England, unaided by  
those whose interests she maintained, has been  
obliged to make a peace which has so unbalanced  
the state of Europe, that there is little reason to  
hope for any long period of tranquillity.

From her fir'd tubes the smoky vapour  
throats

The air in darkness and a night of clouds;  
While, screen'd from hostile sight, se-  
curely sail

The skilful fleet beneath the friendly veil;  
The Danish forts in vain their wrath  
expire

In random shot and ineffectual fire.  
They pass secure—and now triumphant  
ride

Where Denmark's glory peers above the  
tide;

But NEPTUNE here laments his sceptre  
lost,

For shelves and quicksands barricade  
the coast.

Nor yet the wary Danes from toil depart,  
But strengthen nature with the powers  
of art;

Ramparts on ramparts raise with cease-  
less pain,

And load with floating forts the labour-  
ing main;

Their boldest warriors man with mar-  
tial care,

Pregnant with death, these huge ma-  
chines of war;

Where'er you cast th' exploring eye a-  
round

The dreadful face of grim destruction  
frown'd.

Thus trebly arm'd the royal city lies  
Secure of danger, and the foe defies.

In deep suspense BRITANNIA'S Chieftain  
hung,

Shame flush'd his cheek, and sorrow  
chain'd his tongue,

But mightier NELSON'S soul heroic  
glows

To storm th' enormous bulwarks of the  
foes.

"Grant me, great Chief, to lead thy  
heroes on,

"And force my passage to yon hostile  
town;

"Nor dread th' event, this arm shall  
win the way,

"Or Albion's ships their giant bulk shall  
lay

"Wreck'd on yon shoals."—The naval  
Chief replied,

"Shield of thy country, and her navy's  
pride,

"Whose fearless breast no frowns of  
danger daunt,

"I grant thy bold request, tho' anxious,  
grant.



"Go then—select the bravest of our host,  
 "Go—launch our lightning on yon hos-  
 tile coast,  
 "Give the full reign to *Britain's* naval ire,  
 "Whelm ships and forts in one aveng-  
 ing fire,  
 "Sweep the firm phalanx from the  
 guarded shore,  
 "And teach the *Dane* to brave our  
 pow'r no more."

NELSON, elate, obeys the dread command,  
 His valour kindling as his genius plann'd,  
 With care judicious culls from all he  
 knew,

A pow'rful Squadron and a daring crew.  
 A pass through shoals th' exploring  
 hero found,

And buoy'd, with matchless skill, the  
 shelving ground,

By this determines all his force to bring  
 And point his batteries 'gainst their  
 weaker wing,

Then bids his dauntless children of the  
 deep,

Lose their long labours in refreshing  
 sleep.

At length chill NIGHT, on dusky pin-  
 ions, fled,

And fair AURORA heav'd her orient head,  
 When from his couch, with vict'ry's  
 prescient smile,

Uprose, alert, the hero of the *Nile*.

There, as their eyes survey'd the god-  
 like man,

From ship to ship inspiring courage ran,  
 BRITANNIA's glory all their hearts in-  
 spires,

And wakes, in every bosom, martial fires.  
 On their lov'd Chief they fix th' admir-  
 ing eye,

Resolv'd with him to conquer or to die.  
 Swift at the word the canvass some un-  
 bind,

Some loose the sanguine streamers to the  
 wind,

Those on the yards *BELLONA's* chains  
 display,

These from its oozy bed the anchor  
 weigh.

And now the warrior fleet, in naval  
 pride,

Plough'd, through the dangerous strait,  
 the narrow tide.

Amazement seiz'd the *Danes* to view it  
 sail

O'er shelves and shoals before the fav-  
 ring gale,

Throng'd in huge heaps they blacken  
 all the shore,  
 And missive death from every battery  
 pour.

But onward still the undaunted *Britons*  
 came,

Midst show'rs of shot and deluges of  
 flame;

Their fire reserv'd, till, borne along the  
 flood,

They reach'd where *Denmark's* best  
 battalions stood,

There stopp'd—each ship her double  
 anchor flings,

And rides obedient to the guiding  
 springs.

Firm at their post the steady seamen  
 stand,

And catch, with greedy ear, the wish'd  
 command.

Then might you see each blazing port  
 expire,

The matchless power of *Britain's* naval  
 fire.

On ships, on men, the flaming mischief  
 preys,

And threatens all *Denmark* with resistless  
 blaze,

With streaming blood the slippery decks  
 are dyed,

And mangled corse float upon the tide,  
 Hark! how the cries of anguish and  
 despair,

And groans, and shouts triumphant,  
 rend the air.

Vain is resistance—for can ought with-  
 stand

BRITANNIA's naval skill and NELSON's  
 hand?

Prone by whole squadrons fall the  
 northern host,

And *Denmark* mourns her bravest war-  
 riors lost.

See now, dismay'd, her remnant bands  
 retire,

Her fleet all captur'd, sunk, or whelm'd  
 in fire,

Her legions slain, her bulwarks batter'd  
 down,

And bare to insult lies her trembling  
 town.\*

\* This battle put an end to the northern coa-  
 lition, formed for the maintenance of principles  
 unauthorized by the general law of nations, im-  
 practicable in their nature, and hostile to the  
 interests of neutrals. The train of circumstan-  
 ces which led to this event, was interesting to us  
 as neutrals, the action brilliant, and such a  
 naturally invited poetical embellishment.



The generous victor spares the humble  
*Dane,*  
 And Britain still presides dread empress  
 of the main.

Spend not on hopes. They that by  
 pleading clothes  
 Do fortunes seek, when worth and ser-  
 vice fail,  
 Would have their tale beleev'd for their  
 oathes,

### THE CHURCH PORCH... (Continued.)

#### PERIRRHANTERIUM.

NEVER exceed thy income, Youth  
 may make  
 Ev'n with the yeare : but age, if it will  
 hit,  
 Shoots a bow short, and lessens still his  
 stake,  
 As the day lessens, and his life with it.  
 Thy children, kindred, friends upon  
 thee call ;  
 Before thy journey fairly part with all.  
 Yet in thy thriving still misdoubt some  
 evil ;  
 Lest gaining gain on thee, and make  
 thee dimme  
 To all things els. Wealth is the conjur-  
 ers devil ;  
 Whom when he thinks he hath, the dev il  
 hath him.  
 Gold thou mayst safely touch ; but  
 if it stick  
 Unto thy hands, it woundeth to the  
 quick.  
 What skills it, if a bag of stones or gold  
 About thy neck do drown thee ? raise  
 thy head ;  
 Take starres for money ! starres not to  
 be told  
 By any art, yet to be purchased.  
 None is so wastfull as the scraping  
 dame :  
 She loseth three for one ; her soul,  
 rest, fame.  
 By no means runne in debt : take thine  
 own measure.  
 Who cannot live on twenty pound a  
 yeare,  
 Cannot on fourtie : he's a man of plea-  
 sure,  
 A kinde of thing that's for itself too  
 deere.  
 The curious unthrift makes his cloth  
 too wide,  
 And spares himself, but would his  
 taylor chide.

And are like emptie vessels under sail.  
 Old courtiers know this ; therefore  
 set out so,

As all the day thou mayst hold out  
 to go.

In clothes, cheap handsomnesse doth  
 bear the bell.

Wisdomes a trimmer thing, then shop  
 e'er gave.

Say not then, This with that lace will  
 do well :

But, This with my discretion will be  
 brave,

Much curiousnesse is a perpetuall  
 wooing

Nothing with labour, folly long a doing.

Play not for gain, but sport. Who  
 playes for more

Then he can lose with pleasure, stakes  
 his heart ;

Perhaps his wives too, and whom she  
 hath bore :

Servants and churches also play their  
 part.

Onely a herauld, who that way doth  
 passe,

Finds his crackt name at length in the  
 church-glasse.

If yet thou love game at so deere a rate,  
 Learn this, that hath old gamesters deerly  
 cost :

Dost lose ? rise up : dost winne ? rise in  
 that state.

Who strive to sit out losing hands, are  
 lost.

Game is a civil gunpowder, in peace  
 Blowing up houses with their whole  
 increase.

In Conversation boldnesse now bears  
 sway.

But know that nothing can so foolish be,  
 As empty boldnesse : therefore first assay  
 To stuffe thy mind with solid braverie ;

Then march on gallant : get substan-  
 tial worth.

Boldnesse gilds finely, and will set it  
 forth.

(To be continued.)



# THE BOSTON REVIEW,

For DECEMBER, 1804.

"By fair discussion truths immortal find."

*A narrative of the religious controversy in Fitchburg, with comments on a pamphlet entitled, Facts and documents, &c. Worcester, printed by Isaiah Thomas, jun.*

**T**HIS controversy is important, because it involves the essential principles of the constitution and government of Congregational churches. To enable our readers to judge of the merits of the above publication, it is necessary to make a statement of the facts, which gave rise to it. The Rev. Mr. Worcester settled in the ministry at Fitchburg on the condition, that if difficulties should arise, and a majority of his congregation and church desire his dismissal, it should take place by advice of a mutual council. Soon after his ordination Mr. W., availing himself of a previous proposal in the church to renew their christian obligations, introduced the peculiarities of the Hopkinstian scheme, under the forms of a church covenant and terms of admission of members. To these forms pointed opposition was made by a number of the brethren, but they were at last adopted. The church consisted of forty-four male members; twenty-two were present when the question was taken, and twelve voted for the new forms. By these proceedings and other concurring circumstances, the ma-

majority of the town became dissatisfied with their minister, and called upon him to join them in a mutual council for his dismissal. He refused compliance, but upon condition, that one church to form in council should be agreed upon by himself, his church, and congregation; that he should nominate one third part of the remaining churches; his church newly modelled and closely attached to him one third, and the congregation the other third. The town, thinking this a violation of the spirit of his agreement and designed to deprive them of an equitable decision in the council, dismissed their minister by their own vote. The opposers of the new forms absented themselves from communion and public worship with the church, to which Mr. W. continued, by advice of an ex parte council, to administer. They adopted various expedients, some of them irregular and of bad tendency, to effect the dissolution of Mr. W.'s pastoral relation with his church. The church viewed those, who opposed their new forms, as amenable to their body, and under their discipline. Finally, they suspended two, and excommunicated five of the number. The censured conceived themselves aggrieved and oppressed, and after seeking redress in the usual manner from



the church, they applied to the neighbouring churches for assistance. An ex parte council advised to a mutual council; and till its decision could be obtained, recommended the aggrieved to the communion of the churches. After much altercation a mutual council was obtained, which recommended terms of reconciliation between the church and the censured brethren. These were complied with on the part of the aggrieved, but rejected by the church. Mr. W. was dismissed by the church in presence of the mutual council agreeably to stipulation. The church soon invited him to re-settle with them, and when he gave a negative to their call, they proceeded to the election of another pastor, and obtained a council to sanction his installation, contrary to the express vote and remonstrance of the town. The aggrieved in the mean time invited a respectable number of churches to form by their pastors and delegates in council for their advice. This council, conceiving the prospect of an union closed, established the aggrieved and those disposed to join with them into a church.

The narrative is published, as the act of this church, and is intended to vindicate their proceedings. The serious mind laments that passion and prejudice should be blended with the sacred concerns of religion; but every interesting controversy gives evidence of this weakness of human nature. In the instance before us, we shall not dwell on transactions local in their nature and temporary in their effects, we review this case principally in its

connection with the general interests of the christian church. In the progress of the dispute, we perceive on one side, a jealousy for the supposed prerogative of the minister, and for the power of the church; and a caution not to make concessions, that would militate with their exercise; and on the other, an apprehension, that the rights of private judgment were invaded, and a fear, that measures proposed were intended in their operation to establish dominion over conscience. In the censure of those, deemed their brethren, the church seem to have been precipitate in their decisions, severe in their sentences, and harsh in the manner of their execution, in a degree inconsistent with the mild spirit of the gospel, and for which we cannot account under the agency of a man of acknowledged abilities, and whose piety is not controverted, but on the supposition, that his mind was heated by opposition, and under the influence of an intemperate zeal to support his scheme of speculative doctrines and system of church government. But we will proceed to principles.

The narrators implicate the Rev. Mr. W. in a disingenuous evasion of his own stipulation with the people of Fitchburg in the proposed terms of a mutual council to sanction his dismissal. They quote the authority of a distinguished divine, and plead the practice of some of our churches to shew the rights of the congregation in the choice and dismissal of a minister. The practice on this point is various in our country; but the agency of the congregation is every where consider-



ed as necessary to the validity of a contract between minister and people. Where a minister consents to settle upon the express condition, that, at the desire of the major part of his people, his civil and ecclesiastical relation with them shall be dissolved, with advice of a mutual council, to avail himself of the ambiguity of the words of the stipulation to render it in effect void, is highly reprehensible. Making every just allowance for the state of the town, it does appear that Mr. W., aided by the church under its new forms, insisted on terms in the nomination of the mutual council, which were inconsistent with the principles of his stipulation, as these were understood by his people at the time of his settlement.

An important principle in this controversy is the right of excommunicants to the advice of council. The church of Fitchburg assumed the ground, that every church is competent to the final discipline of its own members; and of course, that excommunicants have no remedy from neighbouring churches, but in the way of the third communion; and therefore the churches, which heard the complaints of those excommunicated from the church of Fitchburg, and their ex parte council, which pronounced them within the pale of their communion, till the result of a mutual council be obtained, acted inconsistently with the constitution of Congregational churches. The narrators deny these positions; and endeavour to infer from the gospel, the platform, common usage, and reason, that excommunicants, as well as all censured

members of a church, have a right to the advice and assistance of neighbouring churches. We think them correct in their positions, and conclusive in their reasonings. Admit that censured members possess this right in any instance, and it must be granted to them in all. A church under the influence of misconception, prejudice or resentment unjustly passes the sentence of suspension upon a member, and he has his remedy in the advice of council. Under the same influence this church inflicts the heavier censure of excommunication, and he has no remedy. Can this be reconciled with the rule of the gospel, or with natural justice? All writers upon the constitution of our churches disclaim the idea of independence, and hold to the association of our churches, so far as respects the advice and assistance of councils in cases of controversy and division. It appears, that in this case the aggrieved observed all the forms recommended by the platform, or sanctioned by the ecclesiastical usages of our country.

The results of mutual councils are with us ultimate decisions in all ecclesiastical proceedings. The whole system of church discipline and government appears to be suspended on their support. The church of Fitchburg rejected the result of the mutual council, to which they submitted their doings. No remedy now remained for the aggrieved, but to separate from those, who refused to hold fellowship and communion with them; and under the sanction of a council to form themselves into a separate church.



Some of the practices of the old church appear to be irregular and unprecedented. After they had adopted the new forms, they retained the old covenant so far as to discipline the dissenting members under it. Had this church two covenants? or were the dissentients censured under the old covenant for their opposition to the new, which the church acknowledged was not binding upon them? Into this absurdity does controversy sometimes lead a christian church. This church invited the Rev. Mr. Worcester to re-settle with them in opposition to the will of the town, often expressed. They protested in town-meeting against being taxed for the support of preaching, and presented a certificate for their exemption; and at the same meeting voted against raising money for that purpose. They finally proceeded to the settlement of a minister against the protest of the incorporation.

Many of the observations in the narrative refer to a former pamphlet of Mr. W.'s church, and cannot be fully understood without its perusal. The authors in one place call in question the power of the christian church to excommunicate a member on any occasion, and suppose, that suspension is the highest censure it can inflict. We see no foundation for this suggestion. Every associated body must judge of the qualification of its members, and possess the power to expel an unworthy brother. The christian church possesses this power under the control of a mutual council. Besides, a suspension of privileges

continued is virtually an excommunication.

A publication of this nature admits not the ornaments of composition. The narration is throughout lucid and perspicuous; the style correct and chaste; and the spirit exhibited is that of seriousness and candour.

The temper and views which actuated the church in the publication are thus expressed.

We have carefully guarded against giving to any facts a high colouring, and was it necessary, we could have substantiated our statement in all its particulars by additional and solemn evidence. We have committed no intentional error. So far as upon a serious review we can discover, we feel ready to pledge ourselves for the fairness and authenticity of our representations. We think none, who know our situation, will accuse us of being actuated by a spirit of resentment or revenge. We have wished to avoid every symptom of asperity, and to frame our narrative in the spirit of meekness and of truth.

We think the above declaration supported by the internal evidence of the narrative.

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*The Musical Magazine; being the third part of the Art of Singing; containing a variety of anthems and favourite pieces. A periodical publication. By Andrew Law. Fourth edition, with additions and improvements. Printed upon a new plan. Published according to act of Congress. No. I. Bolton. Lincoln. 1804.*

IN the third number of the present volume of the Monthly Anthology, we introduced to the



acquaintance of the publick, a respectable performance, under the modest title of "The Musical Primer." What rendered that work peculiarly worthy of notice, was the novelty of the plan, on which it was printed.\* The author has contrived by the use of four characters, which invariably retain the same name, to denote the musical syllables, so that the student may with the utmost ease learn, in a few minutes, to read correctly the most complicated piece of musick. Mr. L. has, by this invention, imposed a claim on the gratitude of that large proportion of mankind, who wish without expense of time or intellectual toil to make valuable acquisitions. The present publication, which is printed on the same plan, is intended for those, who have made some progress in the art. The anthems and pieces are chiefly by celebrated European composers. The piece by Dr. Arnold, "Come let us anew

\* Brief description of this plan.—Four kinds of characters, or notes, are used without either the dash or the lines. To the round kind of notes, which is now in use, is added three other kinds; one of a square figure, one of a diamond, and one of a quarter diamond. Each kind is varied by different strokes, and made breves, semi-breves, minims, crotchets, quavers and semiquavers, in the same manner as the notes now in use. They are situated between the single bars which divide the time, in the same manner as if they were on lines and spaces; and in every instance, where two characters of the same figure occur, their situations mark perfectly the height and distance of their sounds. Hence every purpose for printing musick, without the lines will be effected. These four characters denote the four syllables mi, fa, sol, la, which are used in singing.

our journey pursue"; that by Dr. Madan, "To God the only wife"; and the Dying Christian, "Vital spark of heavenly flame;" have long been favourites of the publick. Good musick never wearies the correct and cultivated taste. Its excellence continually imparts grateful emotions to the heart. Like old wine, it gathers goodness by age, and the more it is tried, the more it is approved.

In this work, and in all Mr. Law's late publications, the principal air is given to the treble. This is justified by the authority of eminent masters. According to Dr. Busby,† "the *tenour*, which "is the part most accommodated "to the common voice of man, "was formerly the plain song, "or principal part in a composition, and derived the name of "*tenour* from the latin word *teneo*, "I hold; because it held, or "sustained the air, point, substance, or meaning, of the "whole cantus, and every part "superadded to it was considered "but as its auxiliary. It appears "that the contrary practice of "giving the air to the soprano, "or *treble*, had its rise in the "theatre, and followed the introduction of *evirati* into musical "performances; since which it "has been universally adopted "both in vocal and instrumental "musick."

Many of the old tunes have been lately published in this way in Europe. But in addition to the authority of example, we

† The learned author of "A complete Dictionary of Musick," which has been lately published in London, and also of many favourite songs and glees.



think that the mode may be justified by principles of science. The principal air is the soul of the piece. It ought to be most distinctly heard, and its effect should be heightened as much as possible, by the auxiliary efforts of the other parts. Giving the character to the piece, it ought to be placed in the most conspicuous situation, and to be assigned to those voices, which are naturally the most expressive of melody. The voices of women are an eighth higher than those of men; they are more flexible, and consequently more capable of the graces of musick. Good treble voices exceed, on a moderate calculation, the number of good tenour voices in the proportion of twenty to one. On account therefore of the superiour delicacy of the female voice, and of the greater number of treble performers, to them ought to be assigned the principal air of the piece.

Owing to the general deficiency in musical science, which characterizes American masters, and to the almost total want of refinement in the publick ear, the ancient practice of giving the *air* to the *tenour*, and of casting the *treble* into the shade, still prevails. Male performers resist the improvement with a zeal, similar to that, with which they would resist an invasion of their natural or political rights. But they are contending against nature and against science, and the contest must finally be vain. We find that the violin, the hautboy, the flute, and indeed the great proportion of musical instruments, strive to imitate the treble. The

female voice has been in all ages the favourite of genius. It was designed to be the soul of harmony, and to inspire delight. Whoever possesses any refinement of soul, owns its claim to precedence, and delights even in its tyrannical sway. R.

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*Observations on the trial by jury; with miscellaneous remarks concerning legislation and jurisprudence and the professors of the law. Also, shewing the dangerous consequences of innovations in the fundamental institutions of the civil polity of a state. Illustrated by authorities, and manifested by examples. Addressed to the citizens of Pennsylvania. By an American.*

"Be assured, that the laws which protect us in our civil rights, grow out of the constitution, and that they must fall or flourish with it."

*Dedic. of Junius' Letters.*

Strasburg: Brown and Bowman, 1803, 8vo. pp. 145.

XENOPHON, in his defence of the Athenian democracy, expressly admits, that that species of government, in its principles, tends to raise the worst men in the community to power. If we were to judge of democracies in general from the proceedings of the legislature of Pennsylvania for the last four years, we should have no hesitation in expressing our implicit belief in the correctness of Xenophon's position. Indeed such have been the lawless proceedings of that body, such their denunciation of learning and learned men, such their inveterate hostility to the promotion of literature and science, such their at-



tacks on the constitution and ancient laws of their country, so direct a tendency have all their measures to a dissolution of their government, to a prostration of all those rights, by which the lives, liberties, and property of the people are secured, that we could scarcely have given credit to their proceedings, if history and experience had not displayed the mournful certainty, that when power is added to passion, when ignorance has blunted, or artifice has inveigled, or malice has seduced the mind and heart, there is no wild beast so savage as man. Under specious pretences of reforming what these wise legislators affect to consider as abuses or errors in law, and of remedying supposed evils in the administration of justice, attempts have been made, says our author, to strike a mortal blow at the vitals of their jurisprudence, in defiance not only of a system sanctioned by the experience of ages, but of the constitution itself. On this subject of innovation and reform, the wise admonitions of Mr. Burke are too valuable not to be here inserted; and we could fervently wish, that the legislators of Pennsylvania could be persuaded to read his observations with the same profound reverence for the author, and with the same perfect conviction of the correctness of his opinions, with which we make the quotation—"No man should approach to look into defects or corruptions but with due caution; he should never dream of beginning its reformation by its subversion. He should approach to the faults of a state as to the wounds of a father,

"with pious awe and trembling solicitude. By this wise prejudice we are taught to look with horror on those children of their country, who are prompt rashly to hack this aged parent in pieces and put him into the kettle of magicians, in hopes that by their poisonous weeds and wild incantation they may regenerate the paternal constitution and renovate their fathers' life." Before we proceed to give an account of the work under review, it may not be improper to mention some of the measures repeatedly attempted to have been adopted by a majority of the legislature of Pennsylvania. By the constitution of the United States, Congress have the power to establish an uniform rule of naturalization throughout the United States, and in conformity with that have established such "uniform rule;" yet the Pennsylvania legislature, sworn to support that constitution, have actually attempted to pass a law for the naturalization of aliens, requiring a much shorter residence before they could become citizens than the law of the United States. These legislators have also endeavoured to give the force of law to a bill to interdict proceedings under the judicial authority of the federal government, and to nullify the process of one of its courts regularly had in due course of law, although they were bound by their oaths to support the legislative acts of Congress equally with the constitution as the supreme law of the land.\* Thus despising the con-

\* See the Constitutionalist, a pamphlet published in Philadelphia.



stitution and hating the law ; spurning all allegiance and disdainful of controul, they have pursued measures for overturning their established system of jurisprudence, degrading the courts of judicature, and destroying the independence of the judges.

In enumerating the tyrannical proceedings of the Pennsylvania legislature, the impeachment of judge Addison should not be omitted. This learned and upright judge had incurred the displeasure of certain men of influence and power in that State, who successfully contrived to persuade the legislature to espouse their quarrel, and revenge their supposed affront. Judge Addison, as president of one of their circuit courts, stopped and prevented one of the puisne justices from addressing a grand jury after the president himself had delivered his charge. This was a ground of impeachment for high crimes and misdemeanour in office. The judge was tried by the senate, found guilty, divested of his commission, and disqualified forever from holding any offices of honour and responsibility under the State of Pennsylvania. The real and unpardonable crime of judge Addison was, that he was a federalist ; that he had exerted his influence and talents to oppose Mr. M'Kean's election for governor ; that in his charges to the grand jury he had discussed political topics, advocating civil liberty in opposition to the ungoverned licentiousness of the infuriated populace, defending and explaining the principles of our constitution and the measures of the past administration.

The endeavours of this same legislature have been eager and unremitting to abolish the republican institution of jury trial ; a right made sacred by the constitution, by the habits, manners, and feelings of our countrymen. For this purpose they have repeatedly attempted to pass several bills of adjustment, of arbitration, and for extending the jurisdiction of the justices ; some of which have been happily frustrated by the wisdom, vigilance, and firmness of the governor. This most prominent feature of their measures, their hostility to the judiciary department and to the trial by jury, occupies the particular attention of our author. He addresses himself to the people of Pennsylvania ; he tells them that their worst enemy is within their own walls, in possession of their very capitol ; enforces upon them the immediate necessity of arousing from their lethargy, and, by rejecting from their suffrages these bold invaders of their dearest rights and liberties, prove their veneration for the constitution, their love of rational liberty and social order. He entreats them to listen to the voice of wisdom while their ancient fabricks, constructed by their forefathers, and rendered venerable and holy by age, yet stand on their solid bases ; he admonishes them to receive the light through "well contrived and well disposed windows," and not wilfully to reject it till it flashes upon them "through flaws and breaches—*through the yawning chasms of their ruin.*"

The writer commences his publication by some general observations on the immense importance



of the people in popular governments informing themselves fully of the genius of their political institutions, of the nature and extent of their constitutional privileges and inherent rights, in order that they may better judge of the qualification of those to whom they delegate the power of administering the one, and the trust of maintaining inviolate the other. He wishes to impress on his fellow citizens the extensive nature of the science of government; that its acquisition demands vast exertions of the mind, persevering exercise of the intellectual powers, and that a faithful discharge of official trust is an arduous undertaking, for which all are not equally qualified. He urges the importance of electing such men only to offices of honour and responsibility, particularly to legislative trusts, as are wise, well informed, and virtuous; and proves to them, that their rights, their interests, their safety, are implicated in the consideration. Having thus occupied several pages with observations peculiarly adapted for the people of Pennsylvania, our author proceeds to give a history of the trial by jury, and deduces our right to this important prerogative from the common law of England; but as the characteristics and obligation of this law, which constitutes a great part of our own municipal laws are very imperfectly understood in this country, and in consequence of entire misconception of its provisions, the most unfounded prejudices exist against it, he very judiciously takes a cursory view of this as preliminary to his observations on the trial by

jury. He observes that the common law is founded on ancient immemorial usage and common consent, deriving its sanction from its reasonableness, the equity of its maxims, and justness of its fundamental principles. Wood, in his institutes, styles the common law to be common right, common reason or common justice; and the laws of nature, of nations, and of religion, constitute parts of it. Bracton calls the laws of England *the ancient judgments of the just*, and considers them as the undoubted birthright of every Englishman. My lord chief justice Coke avers in the words of Cicero, "major hæreditas venit unicuique nostrum a jure & legibus, quam a parentibus." Burke speaks of the common law as the pride of the human intellect, which, with all its defects, redundancies, and errors, is the collected wisdom of ages, combining the principles of original justice with the infinite variety of human concerns. It is in fact the substratum of the whole system of jurisprudence in every State of the Union, and the foundation of the style of process and modes of proceeding in our courts of law, both with respect to property and offences. The common law of England was claimed as a right, to which the American people were entitled, by an unanimous resolution of Congress 14th Oct. 1774, and the existence of the law in this country, subsequent to the revolution, is expressly recognized in the 9th article of the amendments to the constitution. That, observes the writer, may be considered as the common law in force in Pennsylvania,



which comprehends such portions of the English common law, existing prior to the 4th July, 1776, as were applicable to our circumstances, political condition, and relations, and have not been since changed or abrogated either by the primary and constitutional law of the land, by the acts of the state assembly, or by the laws of Congress, which are obligatory on the people as citizens of the Union. The principles of general mercantile law are incorporated into the body of our jurisprudence as a common law, and constitutes a part of our municipal law. The *lex parliamentaria* is part of the law of England, and parliament is in general the sole and exclusive judge and expositor of its own privileges. In the same manner Congress and the state legislatures, exercising the legislative powers of their respective governments, are possessed of certain privileges and powers of a similar nature. All of them have certain rules and regulations for governing and conducting their own proceedings. These constitute what may be termed our *lex parliamentaria*, or our parliamentary law. Our courts of justice have also their peculiar and established rules for their own government. These tribunals possess powers, which are essential to their existence and preservation, and they, as well as the officers, enjoy certain and appropriate privileges necessary to them in their respective spheres. All these rules of right, says our author, enter into the composition of the law of the land, and being either portions of the English common law, or cus-

toms and usages of our own, analogous thereto, and sanctioned by long experience, they may collectively be considered as our common law.

Having thus defined what he understood by the common law, the writer proceeds to detail the history of the common law trial by jury. He observes that its origin is of great antiquity, even time out of mind. The most profound and learned researches of the English historians and lawyers have not enabled them to date with any certainty the origin of the institution in England, supposed even to be coeval with the government itself. Its establishment and use in England, whatever be its date, has been so highly estimated by the people, and so tenacious have they been of preserving such a vital part of their birthright and freedom, that no conquest or revolution, the mixture of foreigners or the mutual feuds of the natives, have at any time been able to abolish or suppress it. In *magna charta* it is more than once insisted on as the principal bulwark of English liberty, and it has been established and confirmed by English parliaments no less than fifty-eight times since the invasion by the Normans, a circumstance unprecedented with relation to any other privilege.

Independently of the use of this trial in England, the writer observes that

Traces are perceived of the ancient use of Juries in France, Germany and Italy; all of whom had a judicial tribunal, composed of *twelve good men and true*: And in Sweden, where the regal power was formerly very limited, the



trial by Jury was in established use, till the middle of the seventeenth century. Sir *William Temple* remarks, that vestiges are not wanting of this trial, from the very institutions of Odin or Woden—the first leader of the Scythians, Asiatick Goths, or Goeta, into Europe; and founder of that mighty kingdom round the Baltick sea, from whence all the Gothick governments in the north-western parts of Europe were derived. Hence it is known to have been as ancient in Sweden, as any records or traditions of that kingdom:—Nor is it improbable that the ancient Swedes, and the founders of other northern nations in Europe among whom jury trial obtained, may have borrowed the institution from the Roman polity. The Normans, long accustomed to Jury-trial, are supposed to have brought it into England with them, together with other juridical institutions of their own country; although it had been used among the Saxon-English, long before the conquest. About the same period, too, the institution of juries is recognized as an established usage, in Germany, by the laws of the emperor Conrad II.—He decreed, that none of his subjects should be deprived of their Benefice, unless according to the custom of their ancestors, and by the judgment of their peers.

Such, then, is the origin of Jury-trial, as it obtained among our ancestors. From them, we derived the Right: And judge *Patterson* has emphatically styled it—"a fundamental law, made sacred by the Constitution"—a law, which "cannot be legislated away."

Our author proceeds to introduce many authorities from the journals of the old Congress to prove how essential to their liberties that venerable body of statesmen considered the trial by jury. On the 20th Oct. 1774, Congress asserted the claim of the American colonies to jury trial as a "great right," and afterwards introduced into the declaration of rights an unanimous resolution, that the respective colonies are entitled to the common law of

England, and more especially to the great and inestimable privilege of being tried by their peers of the vicinage according to the course of that law. This, says the same Congress, provides that neither life, liberty, nor property can be taken from the possessor, until twelve of his unexceptionable countrymen and peers of his vicinage, on a fair trial and full inquiry, face to face, in open court, before as many of the people as choose to attend, shall pass their sentence upon oath against him. The attempt of the British parliament to deprive the American people in many instances of this mode of trial, was one of the most serious grievances complained of by that Congress; and a charge reiterated against that government nearly two years after in the declaration of independence. Many gentlemen in the general convention, which formed the constitution, voted against that instrument, because there was no express provision securing the right of trial by jury in civil as well as criminal cases; and in order to allay this jealousy, the people very early engrafted into the amendment an article securing this right in all suits, where the value in controversy should exceed twenty dollars. The people of Pennsylvania, in framing their constitution, used the most clear and precise language, that could be devised, for securing the right, as it existed at that moment, in its fullest extent to themselves and their posterity. "The trial by jury," say they, "shall be as heretofore."

From the plain import of these words, says the writer, it is obvious, that any new



tribunal whatever, "for the decision of facts, without the intervention of a jury," which should be erected *subsequently* to the adoption of the constitution, would be a violation of the *right* of jury-trial: and, that every *extension of the jurisdiction* of the *then existing* judiciary tribunals, acting *without* the intervention of a jury, either as to the *measure* and *objects* of

such jurisdiction—or, as impeding or obstructing the *discretion* which the citizens might *choose* to exercise, in respect to the *mode* of asserting or defending their rights, as well as in seeking redress for, or vindicating themselves against wrongs—would be equally an infringement of the constitution.

(To be continued.)

### MONTHLY CATALOGUE

OF NEW PUBLICATIONS IN THE UNITED STATES,

FOR DECEMBER, 1804.

#### NEW WORKS.

THE Portsmouth Miscellany, or Lady's Library improved: designed as a reading Book for the Use of young Ladies' Academies. Prepared and published by Charles Peirce. Portsmouth. 1 vol. 12mo.

Reports of Cases argued and adjudged in the Supreme Court of the United States in August and December Terms, 1801; and February Term, 1803. By William Cranch, assistant Judge of the Circuit Court of the District of Columbia. Vol. I.

The Memoirs of the American Academy of Arts and Sciences, vol. 11. part 2d. Containing Mr. Bowditch's new Method of Working a Lunar Observation; an astronomical Problem by Theophilus Parsons, Esq.; Mr. Winthrop's Remarks on an Eclipse of the Sun seen at Jerusalem not long before the Death of Herod; Mr. Dearborn's Description of an improved Steel-yard; Mr. E. Wright's Method of finding the Area of a Field arithmetically; Mr. Pope's Description of his Orrery; Mr. Peck's Description of four remarkable Fishes, with a Plate; Dr. Holyoke's Remarks on meteorological Observations, and Bills of Mortality; Rev. President McKen's Deductions from select Bills of Mortality; Mr. Bennet's Account of a Water-spout in Watuppee Pond; Dr. De Witt's Account of some of the mineral and fossil Productions in the State of New York; Rev. Dr. Lathrop's Account of the Effects of Lightning in recent Instances, and of mephitick Air; Mr. Baldwin's Observations on Electricity and an improved Mode of constructing Lightning-Rods; Dr. Putnam's Re-

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marks on Mr. Baldwin's improved Mode &c.; Dr. Thacher's Observations on the Manufacture of marine Salt, with a Description of the Salt-works in Massachusetts; Mr. Platt's Process for making Cider; Mr. Winthrop's Account of an inscribed Rock at Dighton, with a Plate representing the Inscription; Dr. Rand and Dr. Warren's Account of the Dissection of three Persons, who died of the Yellow-Fever; Rev. Mr. Willis's Account of the Use of the Oil of Tobacco in the Cure of Cancers;—with several other Articles. Boston. 8vo.

An Inquiry into the law Merchant of the United States; or Lex Mercatoria Americana on several Heads of commercial Importance. 8vo.

An Abstract of those Laws of the United States, which relate chiefly to the Duty and Authority of Judges of inferior State Courts, and Justices of Peace, throughout the Union. By Samuel Bayard, Esq.

Transactions of the American Philosophical Society. Vol. 6, part 1.

The understanding Reader, or Knowledge before Oratory. Designed for the Use of Schools. By Daniel Adams.

Science of Sanctity, according to Reason, Scripture, Common Sense, and the Analogy of Things; containing an Idea of God, of his Creations and Kingdoms, of the Holy Scriptures, of the Christian Trinity, and the Gospel System. By Thomas Fessenden, A. M. pastor of the Church in Walpole, N. H.

A History of Virginia from its first Settlement to the present Day. By John Burk. In 4 vols. 8vo. Printed at Petersburg. 1st vol. published.

Elements of Life in the Laws of vital



Matter. By John Rush. Philadelphia.

NEW EDITIONS.

Sermons by the late Rev. John Logan, F.R.S. Edinburgh, one of the Ministers of Leith. First American from the fourth London Edition. Boston. For C. Bingham. 1 vol. 8vo.

Blackstone's Commentaries ; with Notes and Reference to the Constitution and Laws of the federal Government of the United States, and of the Commonwealth of Virginia. By St. George Tucker. 5 vols. 8vo. Boston. Published by F. Nichols, for W. Wells.

The Merchant's and Ship-master's ready Calculator, and the complete pocket Assistant, for all Persons concerned in the Freight of Goods. Comprehending an accurate Set of Tables, exhibiting at one View the solid Contents of all Kinds of Packages and Casks according to their several Lengths, Breadths, and Depths. Also, Rules for determining the Contents of all Sorts of Casks in Wine and Beer-Measure. By J. Goodfellow. Boston. West & Greenleaf, and John West.

An elegant Edition of the Holy Bible, in 4 vols. 8vo. printed on fine wove Paper, and a large Type. Philadelphia.

The Doctrine of Predestination unto Life, explained and vindicated in four Sermons, preached to the Church of Christ, meeting in Brattle-street. By Wm. Cooper, one of the Pastors of said Church. 2d Edition. Boston. Lincoln.

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A new, correct, and elegant Map of the United States of America ; including part of Louisiana. Compiled from the latest Observations, and most correct Surveys. Revised and corrected by Osgood Carleton, Esq. Teacher of Mathematics. Boston.

PAMPHLETS.

A Narrative of the religious Controversy in Fitchburg. With Comments on a Pamphlet, entitled "Facts and Documents," &c. Published by the Church under the late Care of the Rev. Samuel Worcester, and general Remarks. The Work is designed to defend the Rights of private Christians, to advance the Order, and strengthen the Connexion of the Churches. Worcester. Isaiah Thomas, jun. pp. 71.

Two Sermons, on the Christian Sabbath ; for Distribution in the new Settlements on the United States. By Joseph Lathrop, D.D. Pastor of the First Church in West-Springfield.

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The Rev. Dr. Mason's Oration, on the Death of General Hamilton ; pronounced before the New York Society of Cincinnati.

Miscellaneous Pieces of original Composition, on religious Subjects, in verse. By Freeman Hearsey. Boston. Lincoln.

Sampson against the Philistines ; or an Inquiry into the present Mode of



conducting Law-Suits. Philadelphia. Duane.

A Defence of the Measures of the Administration of Thomas Jefferson. Washington. Samuel H. Smith.

Coleman's Collection of Facts and Documents, relative to the Death of General Hamilton.

Lyfander's Statement of the late Affair of Honour between General Hamilton and Colonel Burr. New York.

A Sermon, preached before the Convention of the Congregational Ministers in Boston, May 31, 1804. By Nathaniel Emmons, D.D. Pastor of the Church in Franklin. Boston. Manning & Loring.

A Sermon, delivered in Boston, May 30, 1804, before the Massachusetts Baptist Missionary Society. Being their 2d Anniversary. By Thomas Baldwin, D.D. Minister of the Second Baptist Church in Boston. Boston. Lincoln.

A Sermon, delivered at Scituate, October 31, 1804. By Henry Ware, Pastor of a Church in Hingham. Boston.

New Catechism: Compiled and recommended by the Worcester Association of Ministers for the Instruction and Improvement of Children and Youth. Worcester. Thomas.

An Oration, delivered at Conway, July 4, 1804, being the Anniversary of the Independence of America. By the Hon. Samuel Taggart, Member of Congress. Northampton. Butler.

An Oration, delivered on the Anniversary of Independence, at Conway, July 4, 1804. By Elder Josiah Goddard. Northampton. Wright.

An Oration, pronounced at Westford, on the Anniversary of Independence, July 4, 1804; by Rev. Edmund Foster, Pastor of the Church in Littleton. Boston. Adams & Rhoades.

An Address, delivered to the Pupils of Henry Dean's Writing-school, at their first annual Exhibition. By Nathanael Fisher, Rector of St. Peter's Church. Salem. Joshua Cushing.

A Sermon, preached at the Installation of the Rev. John S. Popkin, in the First Church in Newbury; by the Rev. John Peirce, of Brookline. To which are annexed, the Charge by Dr. Barnard, of Salem, and the Right Hand, by the Rev. Mr. Andrews, of Newburyport.

A Discourse, delivered at Providence, September 6, 1804, before the Female

Charitable Society for the Relief of indigent Widows and Children. By Theodore Dehon, Rector of Trinity Church, in Newport. Providence. Heaton & Williams.

An Eulogy, delivered at the Funeral of Rev. President Willard, by Samuel Webber, Professor of Mathematicks and Natural Philosophy, together with the Prayer of Dr. Lathrop; and a Sermon, delivered the next Lord's Day after the Interment, by Abiel Holmes, A.M. Pastor of the First Church in Cambridge. Cambridge. Hilliard.

A publick Lecture, occasioned by the Death of the Rev. Joseph Willard, S.T.D. LL.D. President of the University in Cambridge. By Eliphalet Pearson, LL.D. Hancock Professor of Hebrew.

A Sermon, preached at Trinity Church, December 9, 1804, on the Death of the Right Reverend Samuel Parker, D.D. Bishop of the Protestant Episcopal Church in Massachusetts. By John Sylvester J. Gardner. Boston. Gilbert & Dean.

A Sermon, preached at Dennis, April 30, 1804, at the Interment of the Rev. Nathan Stone. By Ephraim Briggs, A.M. Boston.

The Philadelphia Medical Museum; for July, August, and September, 1804, being No. 1 of vol. 1st. Conducted by John Redman Coxe, M.D. of Philadelphia. Containing original Communications of the Histories of Diseases and Remedies, Essays upon Chemistry, and other Branches of Science.

The second Number of the Literary Miscellany, for October, 1804. Cambridge. Hilliard.

The 1st Volume of the Massachusetts Missionary Magazine, and 7 Numbers of the 2d, have been published by Ensign Lincoln, Boston.

The Massachusetts Baptist Missionary Magazine, for September 1803, and for May and September 1804, have been published by Manning & Loring, Boston.

The Beauties of Church Musick, and the sure Guide to the Art of Singing; by William Cooper. Also, The Sacred Musician, and Young Gentleman's and Lady's practical Guide to Musick; by Ebenezer Child. Boston. Manning & Loring.



## ANECDOTES.

### THE DANGER OF INCORRECT PUNCTUATION.

CARDEN relates, that Martin, the abbot of Afello, in Italy, caused this inscription to be put over the gate of his abbey :

"Porta, patens esto, nulli claudaris honesto."

"Gate be thou open, and not shut to any honest man."

The painter however by incorrectly placing the comma after the word *nulli* instead of *esto*,

("Porta patens esto nulli, claudaris honesto")

gave it this meaning :

"Gate be thou open to no one, be shut even to an honest man."

A pope passing the abbe, was so disgusted at the harshness of this inscription, that he immediately deposed the abbot.

### EDWARD II.

AN anonymous writer relates this anecdote.—The unfortunate Edward II. lost his life by his Queen wilfully misplacing a comma in a note she sent to the keeper of the prison where he was confined. It was this :

"To shed King Edward's blood refuse to fear, I count it good."

Had the comma been placed after the word *refuse*,

("To shed King Edward's blood refuse,—")

it would have been a command to the keeper not to hurt the king : but the jailor understanding the Queen's note as it was written, the wretched Sovereign lost his life.

### SUICIDE.

MADAME Auguié, having been personally attached to the late Queen of France, expected to suffer under the

execrable tyranny of Robespierre. She often declared to her sister, Madame Campau, that she never would wait the execution of the order of arrest, and that she was determined to die rather than fall into the hands of the executioner. Madame Campau endeavoured, by the principles of morality and philosophy, to persuade her sister to abandon this desperate resolution ; and in her last visit, as if she had foreseen the fate of this unfortunate woman, she added, "Wait the future with resignation, some fortunate occurrence may turn aside the fate you fear, even at the moment you may believe the danger to be greatest." Soon afterwards the guards appeared before the house where Madame Auguié resided, to take her to prison. Firm in her resolution to avoid the ignominy of execution, she ran to the top of the house, threw herself from the balcony, and was taken up dead. As they were carrying her corse to the grave, the attendants were obliged to turn aside to let pass—the cart which conveyed Robespierre to the scaffold !!

### GEORGE I.

OF this sovereign the following pleasing trait of good-nature is related :

Soon after his accession to the throne, the Duchess of Buckinghamshire (natural daughter of James II.) was refused a passage in her carriage through St. James's Park ; she in consequence wrote a letter to the King, abusing him in the grossest language, affirming he was a usurper, that she had a better right to go through the park than he, &c. &c. The King, instead of being offended, only laughed, and said,

"Oh ! la folle, la folle ! qu'on la laisse passer !"

"The poor woman is mad, let her pass freely !" and gave orders she should have the liberty of going through the park at her pleasure.



## Neurology ;

OR NOTICES COLLECTED OF PERSONS RECENTLY DECEASED AT HOME AND ABROAD.

*"Death is the privilege of human nature,  
And life without it were not worth our having."*

=====

Died, at Albany, on the 18th ultimo, Major-General PHILIP SCHUYLER, in the 71st year of his age.—A man, eminent for his useful labours, in the military and civil affairs of our country. Distinguished by strength of intellect, extensive knowledge, soundness and purity of moral and political principles, he was a practical, not a theoretical statesman; an active, not a visionary patriot.—He was wise in devising, enterprising and persevering in the execution of plans of great and publick utility.—Too intelligent to found his notions of political or civil government upon the perfectability of man, or upon any other views of the human character, than those derived from the experience of ages: and too honest to tell the people that their liberties could be preserved in any other way, than by the wholesome restraints of a constitution and laws, energetick, yet free.

In private life, he was dignified, but courteous—in his manners hospitable; a pleasing and instructive companion; ardent and sincere in his friendship; affectionate in his domestick relations, and just in his dealings.

The death of such a man is truly a subject of private and of publick sorrow.

His remains were interred, on Wednesday, the 21st ultimo, with military honours.

At Gloucester, 15th inst. in the 78th year of his age, Rev. ELI FORBES, D.D. pastor of the Congregational church in that place.

Dr. Forbes was born at Westborough, in the county of Worcester, in October, O.S. 1726. He was the youngest son of deacon Jonathan Forbes.

Nurtured by pious parents, his mind became early affected by religious sentiments; and being naturally inquisitive, it was the predominant desire of his boyish days to become a minister of the gospel. In October, 1744, he com-

menced his collegiate studies, and began to enjoy the satisfaction of advancing towards that object, from the attainment of which he anticipated the best happiness of his life. These preparatory pursuits, and, consequently, his hopes, were, for a short time, suspended, by the necessity of exchanging his school for a camp. In the month of July following he was demanded as a soldier, and, having laid aside his books, he cheerfully flung his pack, shouldered his musket, and marched more than a hundred miles in defence of his country against the French and Indians. He was however through the interposition of some worthy clergymen soon released, and returning with increased resolution to his studies in July, 1747, he became a member of Harvard College.

By his own exertions having defrayed the expences of his collegiate education, and pursued his studies to great advantage, he graduated in 1751, and immediately commenced his theological inquiries under the direction of Rev. Ebenezer Parkman, of Westborough. On the 3d of June, 1752, he became the first ordained minister of the 2d parish in Brookfield.

In the years 1758 and '59, he twice accompanied the provincial regiments under Col. Ruggles, in the capacity of chaplain.

In 1762 he went as a missionary to the Oneidas, the chief tribe of the six nations of Mohawks, and planted the first christian church at Onoquagie, on the river Susquehannah, about a hundred and twenty miles from lake Oswego, which is its source. Here also he established two schools, one for children, and another for adults; and having administered to the infant church the ordinances of the Lord's supper, he returned, leaving Mr. A. Rice, his colleague, the care of the new institutions.

On his return from his mission to the Oneidas, Mr. F. brought with him four



Indian children, one of whom he entered at Dartmouth College; and after furnishing them with such knowledge as would be most useful, returned the other three to the tribe to which they belonged. He likewise on this occasion brought away a lad who was born in New-York, and had been left among the Indians by his uncle at so early an age, as completely to have been formed by their example, and viewed by them as one of their children. Having subdued, with great difficulty, the savage propensities of this lad, he found him to be of a good disposition, ingenious, and apt to learn; and, after initiating him into the preparatory knowledge which is required, presented him at Harvard College, into which he was received. The board of commissioners at Boston, being at this time desirous of obtaining an interpreter to a missionary, he was offered, accepted and, immediately sent to the tribe from which he had been separated. Here he remained a year, after which, application being made to him by Dr. Wheelock, who had instituted a school for the instruction of Indians, he accepted the appointment of its preceptor, and obtained a degree at Dartmouth College. During the revolutionary war, he was appointed by Congress to be their agent, for which he was peculiarly qualified by his attachment to the interests of his country, his great influence with the Indians, and his perfect knowledge of their language. In this office his great fidelity and usefulness were acknowledged; and public gratitude is due to the venerable man by whom he was rescued from savage life, and from whom his first instructions were derived.

During the fall and winter of the years 1775-6, an uneasiness and opposition being excited among the people of his charge at Brookfield, by the groundless suspicion that he was a tory, his life was rendered unhappy, and his labours ineffectual of that good, which it was his earnest desire to produce. In the month of March therefore he requested and obtained an honourable dismissal; and after the lapse of only two sabbaths, by desire of the church committee he preached in Gloucester, where he was installed on the 5th of June, 1776, and in which place he died, re-

vered and lamented by all to whom he was known.

Dr. F. published many single sermons. Whilst at Brookfield, he assisted his worthy friend, Dr. Fiske, by furnishing several numbers which appeared in the Worcester Gazette, under the signature of "The Observer," and which, after the death of Dr. Fiske, were collected and published in a different form. But the principal publication of Dr. Forbes was a small octavo volume, which he called *a family book*. The works which he has printed are characterized by simplicity and purity of style, by fervent, but unostentatious and unobtrusive piety. They are addressed both to the understanding and the affections; and at the same time that they evince his judgment and his zeal, they induce, in the attentive reader, conviction of their truth, and animate to new exertions in the offices of piety and virtue.

In Boston, on the 6th instant, very suddenly and deeply regretted, the Right Reverend SAMUEL PARKER, D.D. Bishop of the Protestant Episcopal Church in Massachusetts, in the 60th year of his age.

Dr. Parker was born at Portsmouth in the state of New Hampshire, in the year 1745. He had from the care of his excellent father all the advantages of education which our country could furnish, and was graduated at Harvard College in 1763. In 1773 he was ordained by the bishop of London, and immediately returned to Boston, and became an assistant minister at Trinity Church. In 1775 the revolutionary war began, he was soon after left alone to struggle with all the difficulties of his station, which at that period were neither few nor small. The four other clergymen of the Episcopal persuasion in this town having emigrated to Europe, although he was then unmarried, and had very flattering offers to remove, he firmly adhered to his duty, and had the satisfaction of finding his conscientious exertion crowned with success, and his church thereby secured from dispersion, and its numbers annually augmented; and he lived to receive the highest honours that can be conferred on that important profession in the United States. As bishop of the Episco-



pal Church in Massachusetts, he took his seat in the ecclesiastical convention holden at New York in September, and this was the only official act he was enabled to perform in that character.

As a parish minister his labours were faithful and exemplary. He taught the doctrines of christianity in their primeval purity, and practised the first and sublimest of its moral precepts with a sincerity and ardour, which feeling hearts alone can appreciate.

Mr. DANIEL CROSBY, aged 67, who had been Clerk of Trinity Church in this town upwards of 40 years.

In Carver, 17th ultimo, Rev. JOHN HOWLAND, Pastor of the Church of Christ in that town, in the 84th year of his age, and 59th of his ministry.

STATEMENT OF BIRTHS AND DEATHS  
IN BOSTON IN DECEMBER, FROM THE  
RETURNS OF 20 PHYSICIANS.

BIRTHS.

Males....42	Females....38	80
Still born....6	Sex not returned	3
		Total....83

DEATHS.

	M.	F.	Un.
Accident, 40	1		
Aneurion, 56		1	
Apoplexy, 60	1		
Atrophy, 47, 60	1	1	
Consumption, 56, 26, 57, 56, } 34, 34, 36	3	4	
Convulsions, 23		1	
Cynanchi trachiolis, 7m.			1
Dropsy, 37		1	
Drowned, 33	1		
Enteritis, 38	1		
Hæmatemesis, 7m.		1	
Fever pulmonick, 3	1		
Infantile complaints, 11d. 2d. } 6m. 1m.	1	3	
Intemperance, 64	1		
Lues Venerea, 24	1		
Mortification, 39, 60, from } erysipelas		2	
Old age, 89, 75	1	1	
Phrenitis, 21		1	
Quinsey, 4m.	1		1
		14	16
Total		32	

STATEMENT OF DISEASES FOR DECEMBER.

The town has been so healthful, that it is difficult to indicate any prevalent diseases during this month, except slight coughs and catarrhs. There have been some cases of pneumonick inflammation; of quinsey; of acute and chronick rheumatism; of erysipelatos inflammation, fatal in two cases; of abscess, in which the preceding disease has not unfrequently terminated. An instance of typhus has now and then occurred. Vaccination extends stoutly, whilst the small pox is within a few miles of the capital.

A view of the births and deaths, during the last six months, presents a difference in favour of the health of Boston, which few large cities can boast. This will appear more remarkable, if compared with the births and deaths of the southern cities.

Births during the last 6 months	526
Deaths	268

So that the births are about two to one of the deaths.

MEMORANDA.

Deaths in Baltimore during the month of Oct. 99—November, 80—December 24th, 50.

Deaths in Philadelphia during the month of October, 165—November, 133—December 22d, 125.

In New-York, during the month of August, the births were 297—deaths, 296. October, births 287—deaths 208. November, births 276—deaths 192. December 22d, 135 deaths.

TO CORRESPONDENTS.

We have received a note from "A Subscriber," who wishes us to give notice, that a *Reply to Medicus* shall appear next month. It would be indiscreet in us to give such notice, unless we had seen the reply. A reply to Medicus, or any writer in the Anthology, if written with talent and judgment, will receive our grateful attention.....The note just alluded to reminds us of the propriety of making a few strictures ourselves



on the paper signed Medicus. Although this writer, to whose observations we gave a place in our last number, commences his attack upon us, in the character of Reviewers, he soon changes his mode of address, directing the whole power of what little argument and wit he exhibits against an imaginary individual, whom he entitles "sir." Had he observed the laws of decorum ever so scrupulously, and written ever so well, we should not have felt ourselves obligated to give him an answer; for we might thus establish a precedent, which it would be an endless piece of business to follow. Not finding reason to alter our opinion of the "discourse" reviewed in the Anthology for August p. 467, we invite judges of the subject to compare principles advanced in the Review, with those contended for by our respondent, and to form a decision for themselves..... But as Medicus, leaping from principles to motives, has accused us of "want of candour" and of "misrepresentation," we shall say a word more. The "Discourse delivered before the Humane Society," put into our hands for review, was carefully perused rather with a desire to commend the whole, than to censure any of its parts. Its opinions we found diametrically opposite to our own, and those which rest on the result of the very best experiments. We produced our reasons for differing from the author in a style of fair argumentation, without any attempt at unworthy wit or illiberal sarcasm. If, of what we are not sensible, we misunderstood the author, we are ready on conviction to acknowledge the error. We think however our apology is made by Medicus himself; for on the most important part of the "discourse" this writer observes, "His meaning *appears* to be this," &c.; and afterwards that what Dr.

Howard *means* "is difficult to comprehend from the expression." He adds, "It has not that remarkable clearness so conspicuous in the rest of the discourse." We are stigmatized also, as "foolish" or "insincere," because we lament that, the author has in an unqualified manner insulted some of the greatest philosophers of the age, when he says, that the doctrines of latent and sensible heat were "invented for the exigencies of their employers." Had he adduced in support of his opinion one solitary truth, in opposition to a crowd of evidence, we should not have lamented, but rejoiced, for the literary honour of our country. But no such truth was brought; we reviewed a baseless fabric; and we must continue to lament the circumstance, though we incur the harsh allegations of "folly" and "insincerity" from writers like Medicus. We suspect the Author finds little reason to glory in a defender, who exposes him to animadversion by the introduction of irrelevant personalities.

We think Harvardiensis too bitter in his complaints, but far less exceptionable than Medicus. By the ready admission of these writers into the Anthology, we hope we have forever established our claim to be considered impartial.

Papers on Duelling No. V. in our next.

The pertinent extract respecting Mrs. Knowles was not seasonably received for the present number.

We are glad not to be forgotten by our female correspondents.

"A." is received.

It is our intention to deliver the Anthology early in the month. We therefore repeat a request, that communications designed for a particular number may be sent us immediately after the appearance of the number preceding.

December 31.







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